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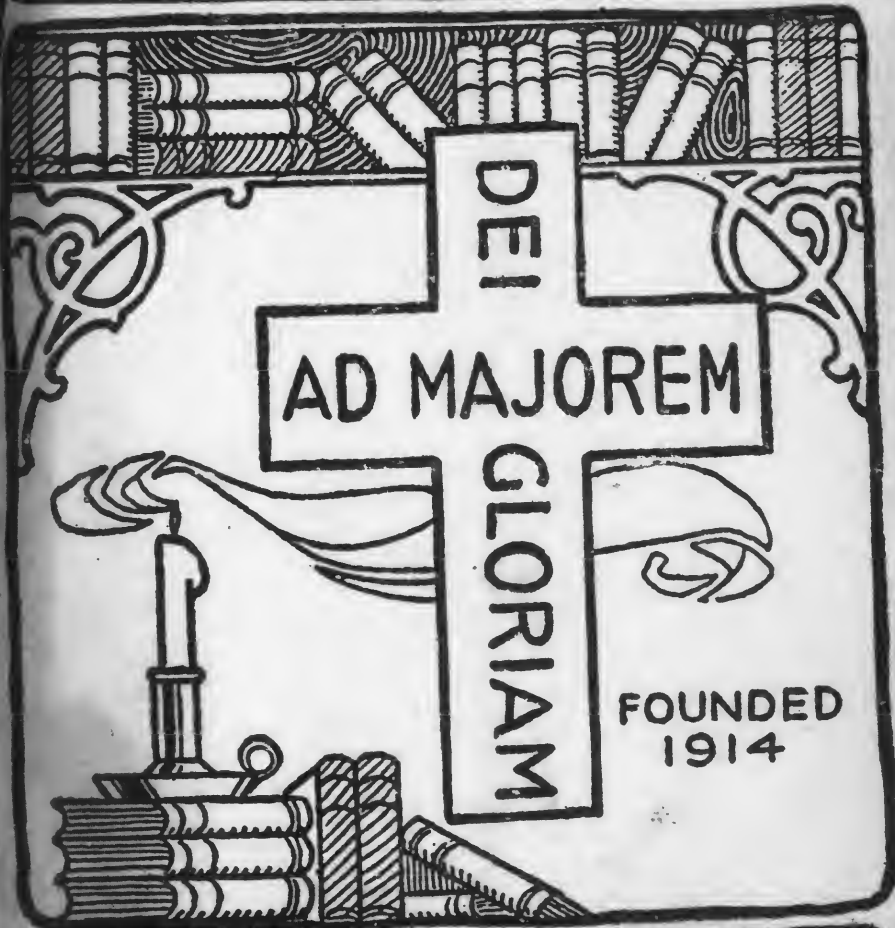
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THE
DOCTRINES
AND
DISCIPLINE
OF THE
METHODIST
EPISCOPAL CHURCH.

J. H. Harris
THE TWENTY-SECOND EDITION.

1849

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TO THE
MEMBERS

OF THE

Methodist Episcopal Church.

Dearly Beloved Brethren,

WE think it expedient to give you a brief account of the rise of Methodism, both in Europe and America. "In 1729, two young men in England, reading the bible, saw they could not be saved without holiness: followed after it, and incited others so to do. In 1737, they saw likewise, that men are justified before they are sanctified: but still holiness was their object. God then thrust them out to raise a holy people."*

In the year 1766, Philip Embury, a local preacher of our society, from Ireland, began to preach in the city of New-York, and formed a society of his own countrymen and the citizens; and the same year, Thomas Webb preached in a hired room near the barracks. About the same time, Robert Strawbridge, a local preacher from Ireland, settled in Frederick county, in the state of Maryland, and preaching there, formed some societies. The first Methodist church was built in New-York in 1768 or 1769; and in 1769 Richard Boardman and Joseph Pilmoor came to New-York; who were the first regular Methodist preachers on the continent. In the latter end of the year 1771, Francis Asbury and Richard Wright, of the same order, came over.

We believe that God's design in raising up the preachers called Methodists, in America,

* These are the words of Messrs. Wesleys themselves.

was to reform the continent, and spread scripture holiness over these lands. As a proof hereof, we have seen, since that time, a great and glorious work of God, from New-York through the Jersey, Pennsylvania, Delaware, Maryland, Virginia, North and South-Carolina, and Georgia; as also of late, to the extremities of the western and eastern states.

We esteem it our duty and privilege most earnestly to recommend to *you*, as members of our church, our FORM OF DISCIPLINE, which has been founded on the experience of a long series of years: as also on the observations and remarks we have made on ancient and modern churches.

We wish to see this little publication in the house of every Methodist; and the more so, as it contains the articles of religion maintained more or less, in part or in whole, by every reformed church in the world.

Far from wishing you to be ignorant of any of our doctrines, or any part of our discipline, we desire you to read, mark, learn, and inwardly digest the whole. You ought, next to the word of God, to procure the Articles and Canons of the Church to which you belong.—This present edition is small and cheap, and we can assure you that the profits of the sale of it shall be applied to charitable purposes.

We remain your very affectionate brethren and pastors, who labour night and day, both in public and in private, for your good.

WILLIAM M'KENDREE.

ENOCH GEORGE.

ROBERT R. ROBERTS.

JOSHUA SOULE.

ELIJAH HEDDING.

THE
DOCTRINES AND DISCIPLINE
OF THE
Methodist Episcopal Church.

CHAPTER I.

SECTION I.

Of the Origin of the Methodist Episcopal Church.

THE preachers and members of our society in general, being convinced that there was a great deficiency of vital religion in the Church of England in America, and being in many places destitute of the Christian sacraments, as several of the clergy had forsaken their churches, requested the late Rev. *John Wesley* to take such measures, in his wisdom and prudence, as would afford them suitable relief in their distress.

In consequence of this, our venerable friend, who, under God, had been the Father of the great revival of religion now extending over the earth, by the means of the Methodists, determined to ordain ministers for America; and for this pur-

pose, in the year 1784, sent over three regularly ordained clergy: but preferring the Episcopal mode of church government to any other, he solemnly set apart, by the imposition of his hands, and prayer, one of them, viz. *Thomas Coke*, Doctor of Civil Law, late of Jesus-College, in the University of Oxford, and a Presbyter of the Church of England, for the episcopal office; and having delivered to him letters of episcopal orders, commissioned and directed him to set apart *Francis Asbury*, then general assistant of the Methodist society in America, for the same episcopal office; he, the said *Francis Asbury*, being first ordained deacon and elder. In consequence of which, the said *Francis Asbury*, was solemnly set apart for the said episcopal office, by prayer, and the imposition of the hands of the said *Thomas Coke*, other regularly ordained ministers assisting in the sacred ceremony. At which time the General Conference, held at Baltimore, did unanimously receive the said *Thomas Coke* and *Francis Asbury* as their bishops, being fully satisfied of the validity of their episcopal ordination.

SECTION II.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness : the maker and preserver of all things, visible and invisible.—And in unity of this Godhead, there are three persons of one substance, power and eternity ;—the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God, who was made very Man.*

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin ; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. Of the Resurrection of Christ.

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

V. The Sufficiency of the Holy Scriptures for Salvation.

The Holy Scriptures contain all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

The names of the canonical Books.

Genesis,
Exodus,

Leviticus,
 Numbers,
 Deuteronomy,
 Joshua,
 Judges,
 Ruth,
 The First Book of Samuel,
 The Second Book of Samuel,
 The First Book of Kings,
 The Second Book of Kings,
 The First Book of Chronicles,
 The Second Book of Chronicles,
 The Book of Ezra,
 The Book of Nehemiah,
 The Book of Esther,
 The Book of Job,
 The Psalms,
 The Proverbs,
 Ecclesiastes, or the Preacher,
 Cantica, or Songs of Solomon,
 Four Prophets the greater,
 Twelve Prophets the less :

All the Books of the New Testament,
 as they are commonly received, we do
 receive and account canonical.

VI. Of the Old Testament.

The Old testament is not contrary to
 the New ; for both in the Old and New
 Testament, everlasting life is offered to

mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore, they are not to be heard, who feign that the old Fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies, and rites, doth not bind christians, nor ought the civil precepts thereof of necessity be received in any commonwealth: yet, notwithstanding, no christian whatsoever is free from the obedience of the commandments, which are called moral.

VII. Of Original or Birth Sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. Of Free-Will.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; Wherefore we have no power to do good works, pleasant and acceptable

to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings;—Wherefore, that we are justified by faith only, is a most wholesome doctrine and very full of comfort.

X. *Of Good Works.*

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments: yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree is discerned by its fruit.

XI. *Of Works of Supererogation.*

Voluntary works, besides, over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they

do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

XII. Of sin after Justification.

Not every sin willingly committed after justification, is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God, rise again and amend our lives. And therefore they are to be condemned, who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIII. Of the Church.

The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*

The Romish doctrine concerning purgatory, pardon, worshipping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

XV. *Of speaking in the congregation in such a Tongue as the People understand.*

It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood by the people.

XVI. *Of the Sacraments.*

Sacraments ordained of Christ, are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments; that is to say, Confirmation,

Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the Apostles: and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign, or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon; or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith. 1 Cor. xi. 29.

XVII. Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized: but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

XVIII. Of the Lord's Supper.

The Supper of the Lord is not only a sign that Christians ought to have among

themselves one to another, but rather is a sacrament of our redemption by Christ's death : insomuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and scriptural manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XIX. *Of both kinds.*

The cup of the Lord is not to be denied to the lay-people : for both the parts of the Lord's Supper by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. Of the one oblation of Christ, finished upon the Cross.

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said, that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

XXI. Of the Marriage of Ministers.

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. Of the Rites and Ceremonies of Churches.

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike: for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be

ordained against God's word.—Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. *Of the Rulers of the United States of America.*

The president, the congress, the general assemblies, the governors, and the councils of state, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the constitution of the United States, and by the constitutions of their respective states. And the said states are a sovereign and independent

nation, and ought not to be subject to any foreign jurisdiction.*

XXIV. *Of Christian Men's Goods.*

The riches and goods of Christians are not common as touching the right, title and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV. *Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden christian men by our Lord Jesus Christ and James his apostle ; so we judge that the christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

* As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the *powers that be* ; and therefore it is expected that all our preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects.

SECTION III.

Of the General and Annual Conferences.

IT is desired that all things be considered on these occasions, as in the immediate presence of God: that every person speak freely whatever is in his heart.

Quest. 1. How may we best improve our time at the conferences?

Answ. 1. While we are conversing, let us have an especial care to set God always before us.

2. In the intermediate hours, let us redeem all the time we can for private exercises.

3. Therein let us give ourselves to prayer for one another, and for a blessing on our labour.

Of the General Conference.

Quest. 2. Who shall compose the General Conference, and what are the regulations and powers belonging to it?

Answ. 1. The General Conference shall be composed of one member for every seven members of each Annual Conference, to be appointed either by seniority or choice, at the discretion of such annual conference: yet so that such representatives shall have travelled at least four full calendar years from the time that they were

received on trial by an annual conference, and are in full connexion at the time of holding the conference.

2. The General Conference shall meet on the first day of May, in the year of our Lord 1812, in the city of New-York; and thence forward on the first day of May once in four years perpetually, in such place or places as shall be fixed on by the General Conference from time to time: but the general Superintendents, with or by the advice of all the annual conferences, or if there be no general Superintendent, all the annual conferences respectively shall have power to call a General Conference, if they judge it necessary, at any time.

3. At all times when the General Conference is met, it shall take two thirds of the representatives of all the annual conferences to make a quorum for transacting business.

4. One of the general Superintendents shall preside in the General Conference; but in case no general Superintendent be present, the General Conference shall choose a president pro tempore.

5. The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions, viz.

1. The General Conference shall not revoke, alter, or change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.
2. They shall not allow of more than one representative for every five members of the annual conference, nor allow of a less number than one for every seven.
3. They shall not change or alter any part or rule of our government, so as to do away Episcopacy, or destroy the plan of our itinerant general superintendency.
4. They shall not revoke or change the general rules of the United Societies.
5. They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal: Neither shall they do away the privileges of our members of trial before the society or by a committee, and of an appeal.
6. They shall not appropriate the produce of the Book Concern, or of the Charter Fund, to any purpose other than for the benefit of the travelling, supernumerary, superannuated and worn-out preachers, their wives, widows and children. Provided nevertheless, that upon the joint

recommendation of all the annual conferences, then a majority of two thirds of the General Conference succeeding, shall suffice to alter any of the above restrictions.

Of the Annual Conferences.

Quest. 3. Who shall attend the Yearly Conferences ?

Answ. All the travelling preachers, who are in full connexion, and those who are to be received into full connexion.

Quest. 4. Who shall appoint the times of holding the Yearly Conferences ?

Answ. The bishops ; but they shall allow the annual conferences to sit a week at least.

Quest. 5. Who shall appoint the places of holding the annual conferences ?

Answ. Each annual conference shall appoint the place of its own sitting.

Quest. 6. What is the method wherein we usually proceed in the yearly conferences ?

Answ. We inquire,

1. What preachers are admitted on trial ?
2. Who remain on trial ?
3. Who are admitted into full connexion ?
4. Who are the Deacons ?
5. Who have been elected and ordained Elders this year ?

6. Who have been elected, by the suffrages of the general conference, to exercise the episcopal office, and superintend the Methodist Episcopal Church in America?
7. Who have located this year?
8. Who are the supernumeraries?*
9. Who are the superannuated or worn-out preachers?
10. Who have been expelled from the connexion this year?
11. Who have withdrawn from the connexion this year?
12. Are all the preachers blameless in life and conversation?
13. Who have died this year?
14. What numbers are in society?
15. What has been collected for the contingent expenses, for the making up the allowances of the preachers, &c.?
16. How has this been expended?
17. Where are the preachers stationed this year?
18. Where and when shall our next conferences be held?

Quest. 7. Is there any other business to be done in the yearly conferences?

* A supernumerary preacher is one so worn out in the itinerant service as to be rendered incapable of preaching constantly; but at the same time is willing to do any work in the ministry, which the conference may direct, and his strength enable him to perform.

Ans. The electing and ordaining of deacons and elders.

Quest. 8. Are there any other directions to be given concerning the yearly conferences?

Ans. There shall be seventeen conferences in the year. See Second Part. Sect. 1.

A record of the proceedings of each annual conference shall be kept by a secretary, chosen for that purpose, and shall be signed by the president and secretary: and let a copy of the said record be sent to the general conference.

SECTION IV.

Of the Election and Consecration of Bishops, and of their duty.

Quest. 1. How is a bishop to be constituted?

Ans. By the election of the general conference, and the laying on of the hands of three bishops, or at least of one bishop and two elders.

Quest. 2. If by death, expulsion, or otherwise, there be no bishop remaining in our church, what shall we do?

Ans. The general conference shall elect a bishop; and the elders, or any three of them, who shall be appointed

by the general conference for that purpose, shall ordain him according to our form of ordination.

Quest. 3. What are the duties of a bishop?

Ans. 1. To preside in our conferences.

2. To fix the appointments of the preachers for the several circuits, provided he shall not allow any preacher to remain in the same station more than two years successively ; except the presiding elders, the editor and general book steward, the assistant editor and general book steward, the supernumerary, superannuated and worn out preachers, missionaries among the Indians, and the presidents, principals, or teachers of seminaries of learning, which are or may be under our superintendence.

3. In the intervals of the conferences, to change, receive, and suspend preachers, as necessity may require, and as the discipline directs.

4. To travel through the connexion at large.

5. To oversee the spiritual and temporal business of our church.

6. To ordain bishops, elders, and deacons.

Quest. 4. To whom is a bishop amenable for his conduct?

Answ. To the general conference, who have power to expel him for improper conduct, if they see it necessary.

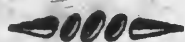
Quest. 5. What provision shall be made for the trial of a bishop, if he should be accused of immorality in the interval of the general conference?

Answ. If a bishop be accused of immorality, three travelling elders shall call upon him, and examine him on the subject; and if the three elders verily believe that the bishop is guilty of the crime, they shall call to their aid two presiding elders, from two districts in the neighbourhood of that where the crime was committed, each of which presiding elders shall bring with him two elders, or an elder and a deacon. The above mentioned nine persons shall form a conference, to examine into the charge brought against the bishop: and if two thirds of them verily believe him to be guilty of the crime laid to his charge, they shall have authority to suspend the bishop till the ensuing general conference, and the districts shall be regulated in the mean time as is provided in the third and fifth sections; but no accusation shall be received against a bishop, except it be de-

livered in writing, signed by those who are to prove the crime : and a copy of the accusation shall be given to the accused bishop.

Quest. 6. If a bishop cease from travelling at large among the people, shall he still exercise his episcopal office among us in any degree ?

Answ. If he cease from travelling without the consent of the general conference, he shall not thereafter exercise the episcopal office in our church.



SECTION V.

Of the Presiding Elders, and of their duty.

Quest. 1. By whom are the presiding elders to be chosen ?

Answ. By the bishops.

Quest. 2. What are the duties of a presiding elder ?

Answ. 1. To travel through his appointed district.

2. In the absence of the bishop, to take charge of all the elders, and deacons, travelling and local preachers, and exhorters in his district.

3. To change, receive, and suspend preachers in his district during the intervals of the conferences, and in the absence of the bishop, as the discipline directs.

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3. To change, receive, and suspend preachers in his district during the intervals of the conferences, and in the absence of the bishop, as the discipline directs.

4. In the absence of a bishop, to preside in the conference; but in case there are two or more presiding elders belonging to one conference, the bishop or bishops may by letter or otherwise appoint the president; but if no appointment be made, or if the presiding elder appointed do not attend, the conference shall in either of these cases elect the president by ballot, without a debate, from among the presiding elders.

5. To be present, as far as practicable, at all the quarterly meetings; and to call together at each quarterly meeting, a quarterly meeting conference, consisting of all the travelling and local preachers, exhorters, stewards, and leaders of the circuit, and none else, to hear complaints, and to receive and try appeals. The quarterly meeting conference shall appoint a secretary to take down the proceedings thereof, in a book kept by one of the stewards of the circuit for that purpose.

6. To oversee the spiritual and temporal business of the church in his district.

7. To take care that every part of our discipline be enforced in his district.

8. To attend the bishops when present in his district; and to give them, when absent, all necessary information, by letter, of the state of his district.

Quest. 3. By whom are the presiding elders to be stationed and changed?

Answ. By the bishops.

Quest. 4. How long may the bishops allow an elder to preside in the same district?

Answ. For any term not exceeding four years successively.

Quest. 5. Shall the presiding elder have power to employ a preacher who has been rejected at the previous annual conference?

Answ. He shall not, unless the conference should give him liberty under certain conditions.

Quest. 6. How shall the presiding elders be supported?

Answ. If there be a surplus of the public money in one or more circuits in his district, he shall receive such surplus; provided, he do not receive more than his annual allowance. In case of a deficiency in his allowance, after such surplus is paid him, or if there be no surplus, he shall share with the preachers of his district in proportion with what they have respectively received, so that he receives no more than the amount of his allowance upon the whole: he shall be accountable to the annual conference, for what he receives as his allowance.

SECTION VI.

Of the Election and Ordination of travelling Elders, and of their Duty.

Quest. 1. How is an elder constituted?

Answ. By the election of a majority of the yearly conference and by the laying on of the hands of a bishop, and some of the elders that are present.

Quest. 2. What is the duty of a travelling elder?

Answ. 1. To administer baptism and the Lord's Supper, and to perform the office of matrimony, and all parts of divine worship.

2. To do all the duties of a travelling preacher.

No elder that ceases to travel, without the consent of the yearly conference, certified under the hand of the president of the conference, except in case of sickness, debility, or other unavoidable circumstance, shall, on any account, exercise the peculiar functions of his office, or even be allowed to preach among us: nevertheless the final determination in all such cases is with the yearly conference.

SECTION VII.

Of the Election and Ordination of Travelling Deacons, and of their Duty.

Quest. 1. How is a travelling deacon constituted?

Ans. By the election of the majority of the yearly conference, and the laying on of the hands of a bishop.

Quest. 2. What is the duty of a *travelling deacon*?

Ans. 1. To baptize, and perform the office of matrimony, in the absence of the elder.

2. To assist the elder in administering the Lord's Supper.

3. To do all the duties of a travelling preacher.

Quest. 3. What shall be the time of probation of a travelling deacon for the office of an elder?

Ans. Every travelling deacon shall exercise that office for two years, before he be eligible to the office of elder; except in the case of missions, when the annual conferences shall have authority to elect for the elder's office sooner, if they judge it expedient.

No deacon who ceases to travel without the consent of the annual conference, certified under the hand of the president

of the conference, except in case of sickness, debility, or other unavoidable circumstances, shall, on any account, exercise the peculiar functions of his office, or even be allowed to preach among us: nevertheless, the final determination in all such cases is with the annual conference.

SECTION VIII.

Of the Method of receiving travelling Preachers, and of their Duty.

Quest. 1. How is a preacher to be received?

Answ. 1. By the annual conference.

2. In the interval of the conference, by a bishop, or the presiding elder of the district, until the sitting of the conference.

3. It shall be the duty of the bishops, or of a committee which they may appoint, at each annual conference, to point out a course of reading and study proper to be pursued by candidates for the ministry: and the presiding elder, whenever such are presented to him, shall direct them to those studies which have been thus recommended—And before any such candidate is received into full connexion, he shall give satisfactory evidence respecting his knowledge of those particular sub-

jects, which have been recommended to his consideration.

4. When a preacher's name is not printed in the minutes, he must receive a written license from a bishop or presiding elder.

Quest. 2. What is the duty of a preacher?

Answ. 1. To preach.

2. To meet the societies, classes, and general bands.

3. To visit the sick.

4. To preach in the morning, where he can get hearers—We recommend morning preaching at five o'clock in the summer, and six in the winter, wherever it is practicable.

Quest. 3. What are the directions given to a preacher?

Answ. 1. Be diligent. Never be unemployed; never be triflingly employed. Never trifle away time;—neither spend any more time at any place than is strictly necessary.

2. Be serious. Let your motto be *Holiness to the Lord*. Avoid all lightness, jesting, and foolish talking.

3. Converse sparingly, and conduct yourselves prudently with women. 1 Tim. v. 2.

4. Take no step towards marriage without first consulting with your brethren.

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4. Take no step towards marriage without first consulting with your brethren.

5. Believe evil of no one without good evidence; unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

6. Speak evil of no one; because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned.

7. Tell every one under your care, what you think wrong in his conduct and temper, and that lovingly and plainly, as soon as may be: else it will fester in your heart. Make all haste to cast the fire out of your bosom.

8. Avoid all affectation. A preacher of the gospel is the servant of all.

9. Be ashamed of nothing but sin.

10. Be punctual. Do every thing exactly at the time. And do not mend our rules, but keep them; not for wrath, but conscience-sake.

11. You have nothing to do but to save souls—Therefore spend and be spent in this work—And go always not only to those that want you, but to those that want you most.

Observe! it is not your business only

to preach so many times, and to take care of this or that society; but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord. And remember—A Methodist preacher is to mind every point, great and small, in the Methodist discipline! Therefore you will need to exercise all the sense and grace you have.

12. Act in all things not according to your own will, but as a son in the gospel. As such, it is your duty to employ your time in the manner which we direct: in preaching and visiting from house to house; in reading, meditation, and prayer. Above all, if you labour with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory.

Quest. 4. What method do we use in receiving a preacher at the conference?

Ans. After solemn fasting and prayer, every person proposed shall then be asked, before the conference, the following questions (with any others which may be thought necessary) viz. Have you faith in Christ? Are you going on to perfec-

tion? Do you expect to be made perfect in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and his work? Do you know the rules of society? Of the bands? Do you keep them? Do you constantly attend the sacrament? Have you read the form of discipline? Are you willing to conform to it? Have you considered the rules of a preacher; especially the first, tenth, and twelfth? Will you keep them for conscience-sake? Are you determined to employ all your time in the work of God? Will you endeavour not to speak too long or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting or abstinence, both by precept and example? Are you in debt?

We may then, if he give us satisfaction, receive him as a probationer, by giving him the form of discipline, inscribed thus: To A. B. "*You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-labourer.*" Let him then carefully read and weigh what is contained therein; and if he have any doubt, it may be removed. Observe! taking on trial is entirely different from admitting a preacher

into full connexion. One on trial may be either admitted or rejected, without doing him any wrong: otherwise it would be no trial at all. Let every one that has the charge of a circuit, explain this to those who are on trial, as well as to those who are in future to be proposed for trial.

But no one shall be received on trial, unless he first procure a recommendation from the quarterly meeting of his circuit. After two years probation, which is to commence from his being received on trial at the annual conference, and being approved by the annual conference, and examined by the president of the conference, he may be received into full connexion, by giving him the form of discipline, inscribed thus: "*As long as you freely consent to, and earnestly endeavour to walk by these rules, we shall rejoice to acknowledge you as a fellow-labourer.*"

If any preacher absent himself from his circuit without the leave of the presiding elder, the presiding elder shall, as far as possible, fill his place with another preacher, who shall be paid for his labours out of the allowance of the absent preacher, in proportion to the usual allowance.

SECTION IX.

Of the Duties of those who have the charge of Circuits.

Quest. 1. What are the duties of the elder, deacon, or preacher, who has the special charge of a circuit?

Answ. 1. To see that the other preachers in his circuit behave well and want nothing.

2. To renew the tickets for the admission of members into love-feast quarterly, and regulate the bands.

3. To meet the stewards and leaders as often as possible.

4. To appoint all the leaders and change them when he sees it necessary.

5. To receive, try, and expel members, according to the form of discipline.

6. To hold watch-nights and love feasts.

7. To hold quarterly meetings in the absence of the presiding elder.

8. To take care that every society be duly supplied with books.

9. To take an exact account of the numbers in society, in their respective circuits, and deliver in such account to the annual conference, that they may be printed in the minutes.

10. To give an account of his circuit, every quarter, to his presiding elder.

11. To meet the men and women apart in the large societies, once a quarter, wherever it is practicable.

12. To overlook the accounts of all the stewards.

13. To appoint a person to receive the quarterly collection in the *classes*.

14. To see that *public* collections be made quarterly, if need be.

15. To raise a yearly subscription in those circuits that can bear it, for building churches, and paying the debts of those which have been already erected.

16. To choose a committee of lay members to make a just application of the money, where it is most wanted.

Quest. 2. What other directions shall we give him?

Answ. Several:

1. To take a regular catalogue of the societies in towns and cities, as they live in the streets.

2. To leave his successor a particular account of the circuit.

3. To see that every band-leader have the rules of the bands.

4. To enforce, vigorously, but calmly, all the rules of the society.

5. As soon as there are four men or women believers in any place, to put them into a band.

6. To suffer no love-feast to last above an hour and a half.

7. To warn all, from time to time, that none are to remove from one circuit to another, without a note of recommendation from a preacher of the circuit, in these words: "*A. B. the bearer, has been an acceptable member of our church in C.*" and to inform them, that, without such a certificate, they will not be received into the church in other places.

8. To recommend every where decency and cleanliness.

9. To read the rules of the society, with the aid of the other preachers, once a year in every congregation, and once a quarter in every society.

10. On any dispute between two or more of the members of our church, concerning the payment of debts or otherwise, which cannot be settled by the parties concerned, the preacher who has the charge of the circuit, shall inquire into the circumstances of the case: and shall recommend to the contending parties a reference, consisting of one arbiter chosen by the plaintiff, and another chosen by the de-

fendant; which two arbiters so chosen, shall nominate the third; the three arbiters being members of our church.

But if one of the parties be dissatisfied with the judgment given, such party may apply to the ensuing quarterly meeting conference of the circuit, for allowance to have a *second* arbitration appointed; and if the quarterly meeting conference see sufficient reason, they shall grant a *second* arbitration, in which case each party shall choose two arbiters, and the four arbiters shall choose a fifth, the judgment of the majority of whom shall be final; and any person refusing to abide by such judgment, shall be excluded the church.

And if any member of our church shall refuse, in cases of debt or other disputes to refer the matter to arbitration, when recommended by him who has the charge of the circuit, or shall enter into a law-suit with another member before these measures are taken, he shall be expelled, unless the case be of such a nature as to require and justify a process at law.

The preachers who have the oversight of circuits are required to execute all our rules fully and strenuously against all frauds, and particularly against dishonest insolvencies; suffering none to remain in

our church on any account, who are found guilty of any fraud.

To prevent scandal, when any of our members fail in business, or contract debts which they are not able to pay, let two or three judicious members of the church inspect the accounts of the supposed delinquent; and if he have behaved dishonestly, or borrowed money without a probability of paying, let him be expelled.

Whenever a complaint is made against any member of our church, for non-payment of debt; when the accounts are adjusted, and the amount ascertained, the preacher having the charge shall call the debtor before a committee of at least three, to shew cause why he does not make payment. The committee shall determine what further time shall be granted him for payment, and what security, if any, shall be given for payment; and in case the debtor refuses to comply, he shall be expelled; but in such case he may appeal to the quarterly meeting conference, and their decision shall be final. And in case the creditor complains that justice is not done him, he may lay his grievance before the quarterly meeting conference, and their decision shall be final; and if the creditor refuse to comply, he shall be expelled.

11. The preacher who has the charge of a circuit shall appoint prayer-meetings wherever he can in his circuit.

12. He shall take care that a fast be held in every society in his circuit, on the Friday preceding every quarterly meeting: and that a memorandum of it be written on all the class papers.

13. To licence such persons as he may judge proper to officiate as exhorters in the church, provided no person shall be so licensed without the consent of the leaders' meeting, or of the class of which he is a member, where no leaders' meeting is held; and the exhorters so authorized shall be subject to the annual examination of character in the quarterly meeting conference, and have their license annually renewed by the presiding elder, or the preacher having the charge, if approved by the quarterly meeting conference.

SECTION X.

Of the trial of those who think they are moved by the Holy Ghost to preach.

Quest. How shall we try those who profess to be moved by the Holy Ghost to preach?

Ans. 1. Let the following questions be

asked, viz. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? And are they holy in all manner of conversation?

2. Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly?

3. Have they fruit; Are any truly convinced of sin, and converted to God, by their preaching?

As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

SECTION XI.

Of the matter and manner of preaching, and of other public exercises.

Quest. 1. What is the best general method of preaching?

Ausw. 1. To convince: 2. To offer Christ: 3. To invite: 4. To build up: And to do this in some measure in every sermon.

Quest. 2. What is the most effectual way of preaching Christ?

Answ. The most effectual way of preaching Christ, is to preach him in all his offices; and to declare his law, as well as his gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

Quest. 3. Are there any smaller advices, which might be of use to us?

Answ. Perhaps these: 1. Be sure never to disappoint a congregation. 2. Begin at the time appointed.—3. Let your whole deportment be serious, weighty, and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but keep to your text, and make out what you take in hand. 7. Take care of any thing awkward or affected, either in your gesture, phrase, or pronunciation. 8. Do not usually pray *extempore*, above eight or ten minutes (at most) without intermission. 9. Frequently read and enlarge upon a portion of Scripture; and let young preachers often exhort without taking a text. 10. Always avail yourself of the great festivals, by preaching on the occasion.

SECTION XII.

Of the Duty of Preachers to God, themselves, and one another.

Quest. 1. How shall a preacher be qualified for his charge?

Ans. By walking closely with God, and having his work greatly at heart: and by understanding, and loving discipline, ours in particular.

Quest. 2. Do we sufficiently watch over each other?

Ans. We do not. Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hour of retirement? Do you spend the day in the manner which the Conference advises? Do you converse seriously, usefully, and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons? They are either instituted or prudential.

1. The instituted are,

1. Prayer: private, family, and public; consisting of deprecation, petition, intercession, and thanksgiving. Do you use

each of these? Do you forecast daily wherever you are, to secure time for private devotion? Do you practice it every where? Do you ask every where, Have you family prayer? Do you ask individuals, Do you use private prayer, every morning and evening in particular?

2. Searching the scriptures, by

(1) Reading; constantly some part of every day: regularly, all the Bible in order; carefully, with notes; seriously, with prayer before and after: fruitfully, immediately practising what you learn there?

(2) Meditating: At set times? By rule?

(3) Hearing: Every opportunity? With prayer before, at, after? Have you a bible always about you?

3. The Lord's Supper: Do you use this at every opportunity? With solemn prayer before? With earnest and deliberate self-devotion?

4. Fasting: do you use as much abstinence and fasting every week, as your health, strength, and labour will permit?

5. Christian conference: are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers? Do you not converse too long at a time? Is

not an hour commonly enough? Would it not be well always to have a determinate end in view? And to pray before and after it?

II. Prudential means we may use either as Christians, as Methodists, or as preachers.

1. As Christians: what particular rules have you in order to grow in grace? What arts of holy living?

2. As Methodists: do you never miss your class or band?

3. As preachers: have you thoroughly considered your duty? And do you make a conscience of executing every part of it? Do you meet every society? Also, the leaders and bands?

These means may be used without fruit. But there are some means which cannot, namely, watching, denying ourselves, taking up our cross, exercise of the presence of God.

1. Do you steadily watch against the world? Yourself? Your besetting sin?

2. Do you deny yourself every useless pleasure of sense? Imagination? Honour? Are you temperate in all things? Instance in food (1) Do you use only that kind and that degree which is best both for body and soul? Do you see the

necessity of this? (2) Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? (3) Do you use only that kind, and that degree of drink which is best both for your body and soul? (4) Do you choose and use water for your common drink? And only take wine medicinally or sacramentally?

3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labour to profit thereby?

4. Do you endeavour to set God always before you? To see his eye continually fixed upon you? Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace.

SECTION XIII.

Rules by which we should continue or desist from preaching at any place.

Quest. 1. Is it advisable for us to preach in as many places as we can, without forming any societies?

Ans. By no means: We have made the trial in various places; and that for a considerable time. But all the seed has

fallen by the way side. There is scarce any fruit remaining.

Quest. 2. Where should we endeavour to preach most?

Answ. 1. Where there is the greatest number of quiet and willing hearers.

2. Where there is most fruit.

Quest. 3. Ought we not diligently to observe in what places God is pleased at any time to pour out his Spirit more abundantly?

Answ. We ought: And at that time, to send more labourers than usual into that part of the harvest.

SECTION XIV.

Of visiting from house to house, guarding against those things that are so common to Professors, and enforcing Practical Religion.

Quest. 1. How can we further assist those under our care?

Answ. 1. By instructing them at their own houses. What unspeakable need is there of this! The world says "*The Methodists are no better than other people.*" This is not true in the general; but
1. Personal religion, either toward God or man, is too superficial among us. We can

but just touch on a few particulars. How little faith is there among us! How little communion with God, how little living in heaven, walking in eternity, deadness to every creature! How much love of the world! Desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another!—What gossiping, evil speaking, tale bearing! What want of moral honesty! To instance only one particular; who does as he would be done by, in buying and selling?

2. Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? we must, yea, every travelling preacher must instruct the people from house to house. Till this be done, and that in good earnest, the Methodists will be no better.

Our religion is not sufficiently deep, universal, uniform: but superficial, partial, uneven. It will be so till we spend half as much time in this visiting, as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled *Gildas Salvianus*, is well worth a careful perusal. Speaking of this visiting from house to house, he

says, (p. 351.) "We shall find many hindrances, both in ourselves and the people."

1. In ourselves there is much dulness and laziness, so that there will be much ado to get us to be faithful in the work.

2. We have a base, man-pleasing temper, so that we let them perish rather than lose their love: we let them go quietly to hell, lest we should offend them.

3. Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

4. But the greater hindrance is weakness of faith. Our whole motion is weak, because the spring of it is weak.

5. Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers: To choose the fittest subjects, and follow them with a holy mixture of seriousness, terror, love and meekness?

But undoubtedly this private application is implied in those solemn words of the apostle, *I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word; be instant in season, out of season: Reprove, rebuke, exhort, with all long-suffering.*

O brethren, if we could but set this work on foot in all our societies, and prosecute it zealously, what glory would redound to God ! If the common lukewarmness were banished, and every shop, and every house busied in speaking of the word and works of God ; surely God would dwell in our habitations, and make us his delight.

And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look round, and see how many of them are still in apparent danger of damnation. And how can you walk and talk, and be merry with such people, when you know their case ? When you look them in the face you should break forth into tears, as the prophet did when he looked upon Hazael, and then set on them with the most vehement exhortations. O, for God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation !

What cause have we to bleed before the Lord that we have so long neglected this good work ! If we had but engaged in it sooner, how many more might have been brought to Christ ? And how much holier and happier might our societies have been before now ? And why might we not have

done it sooner? There were many hindrances: and so there always will be. But the greatest hindrance is in ourselves, in our littleness of faith and love.

But it is objected, I. "This will take up so much time we shall not have leisure to follow our studies." We answer, 1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge too. Only sleep not more than you need; "and never be idle, or triflingly employed." But, 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

It is objected, II. "The people will not submit to it." If some will not, others will. And the success with them, will repay all your labour. O let us herein follow the example of St. Paul. 1. For our general business, *Serving the Lord with all humility of mind*: 2. Our special work, *Take heed to yourselves, and to all the flock*: 3. Our doctrine, *Repentance towards God, and faith towards our Lord Jesus Christ*: 4. The place, *I have taught you publicly, and from house*

to house: 5. The object and manner of teaching, I ceased not to warn every one, night and day, with tears: 6. His innocence and self-denial herein, I have coveted no man's silver or gold: 7. His patience, Neither count I my life dear unto myself. And among all other motives, let these be ever before our eyes: 1. The church of God, which he hath purchased with his own blood. 2. Grievous wolves shall enter in; yea, of yourselves shall men arise speaking perverse things.

Write this upon your hearts, and it will do you more good than twenty years study. Then you will have no time to spare: You will have work enough. Then likewise no preacher will stay with us who is as salt that has lost its savour. For to such, this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you can procure, and grace you can attain.

The sum is, Go into every house in course, and teach every one therein, young and old, to be christians inwardly and outwardly; make every particular plain to their understandings; fix it in their minds; write it on their hearts. In order to this, there must be line upon line, precept upon precept. What patience, what

56. *Visiting from House to House. Ch. 1.*

love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself: No idleness is consistent with a growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you receive in justification.

Quest. 2. Why are we not more holy? Why do we not live in eternity? Walk with God all the day long? Why are we not all devoted to God? Breathing the whole spirit of missionaries?

Answ. Chiefly because we are enthusiasts; looking for the end without using the means. To touch only upon two or three instances? Who of us rises at four or even at five, when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practice it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour.

Quest. 3. How shall we guard against sabbath-breaking, evil-speaking, unprofitable conversation, lightness, expensiveness or gaiety of apparel, and contracting debts without due care to discharge them?

Ans. 1. Let us preach expressly on each of these heads. 2. Read in every society the sermon on evil speaking. 3. Let the leaders closely examine and exhort every person to put away the accursed thing. 4. Let the preachers warn every society that none who is guilty herein, can remain with us. 5. Extirpate buying or selling goods which have not paid the duty laid upon them by government, out of our church. Let none remain with us who will not totally abstain from this evil in every kind and degree. Extirpate bribery, receiving any thing directly or indirectly, for voting at any election. Shew no respect to persons herein, but expel all that touch the accursed thing. And strongly advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers, in any respect, of such iniquitous practices.

SECTION XV.

Of the Instruction of Children.

Quest. What shall we do for the rising generation?

Ans. 1. Let him who is zealous for God and the souls of men, begin now.

2. Where there are ten children, whose parents will allow it, meet them an hour once a week: but where this is impracticable, meet them once in two weeks.

3. Procure our instructions or catechisms for them, and let all who can, read and commit them to memory.

4. Explain and impress them upon their hearts.

5. Talk with them every time you see any at home.

6. Pray earnestly for them: and diligently instruct and exhort all parents at their own houses.

7. As far as practicable, it shall be the duty of every preacher of a circuit or station, to obtain the names of the children belonging to his congregations, to form them into classes, for the purpose of giving them religious instruction, to instruct them regularly himself, as much as his other duties will allow,—to appoint a suitable leader for each class who shall instruct them in his absence, and to leave his successor a correct account of each class thus formed with the name of its Leader.

8. Preach expressly on education: "But I have no gift for this." Pray earnestly for the gift, and use every other means to attain it.

SECTION XVI.

Of employing our time profitably, when we are not travelling, or engaged in public Exercises.

Quest. 1. What general method of employing our time shall we advise?

Answ. We advise you, 1. As often as possible, to rise at four. 2. From four to five in the morning, and from five to six in the evening, to meditate, pray, and read the scriptures with notes, and the closely practical parts of what Mr. Wesley has published. 3. From six in the morning till twelve, (allowing an hour for breakfast) read, with much prayer, some of our best religious tracts.

Quest. 2. Why is it that the people under our care are not better?

Answ. Other reasons may concur, but the chief is, because we are not more knowing and more holy.

Quest. 3. But why are we not more knowing?

Answ. Because we are idle. We forget our first rule, "Be diligent.—Never be unemployed. Never be triflingly employed. Neither spend any more time at any place than is strictly necessary." We fear there is altogether a fault in this

matter, and that few of us are clear.—Which of us spend as many hours a day in God's work, as we did formerly in man's work? We talk, talk—or read what comes next to hand. We must, absolutely must cure this evil, or betray the cause of God. But how? 1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in four and twenty. “But I have no taste for reading.” Contract a taste for it by use, or return to your former employment. “But I have no Books.” Be diligent to spread the books, and you will have the use of them.

SECTION XVII.

Of the necessity of Union among ourselves.

Let us be deeply sensible (from what we have known) of the evil of a division in principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people.

Sec. 18. *Trial of Immoral Ministers.* 61

Quest. What can be done in order to a closer union with each other?

Answ. 1. Let us be deeply convinced of the absolute necessity of it.

2. Pray earnestly for, and speak freely to each other.

3. When we meet, let us never part without prayer.

4. Take great care not to despise each other's gifts.

5. Never speak lightly of each other.

6. Let us defend each other's character in every thing, so far as is consistent with truth.

7. Labour, in honour, each to prefer the other before himself.

8. We recommend a serious perusal of *The Causes, Evils, and Cures of heart and church Divisions.*

SECTION XVIII.

*Of the method by which immoral travelling Ministers or Preachers shall be brought to trial, found guilty, and re-proved or suspended in the intervals of the conferences.**

Quest. 1. What shall be done when an elder, deacon, or preacher, is under report

* For the trial of a Bishop, see section IV.

of being guilty of *some crime*, expressly forbidden in the word of God, as an unchristian practice, sufficient to exclude a person from the kingdom of grace and glory?

Answ. Let the presiding elder, in the absence of a bishop, call as many traveling ministers as he shall think fit, at least three: and if possible bring the accused and the accuser face to face. If the person be clearly convicted, he shall be suspended from all official services in the church, till the ensuing annual conference; at which his case shall be fully considered and determined. But if the accused be a *presiding* elder, the preachers must call in the presiding elder of the neighbouring district, who is required to attend, and preside at the trial.

If the accused and accuser cannot be brought face to face, but the supposed delinquent flees from trial, it shall be received as a presumptive proof of guilt; and out of the mouth of two or three witnesses he shall be condemned. Nevertheless, even in that case, the annual conference shall reconsider and determine the whole matter.

Quest. 2. What shall be done in cases of improper tempers, words or actions?

Answ. The person so offending shall

Sec. 18. *Trial of Immoral Ministers.* 63

be reprehended by his senior in office. Should a second transgression take place, one, two, or three ministers or preachers are to be taken as witnesses. If he be not then cured, he shall be tried at the next annual conference, and, if found guilty and impenitent, shall be expelled from the connexion, and his name so returned in the minutes of the conference.

Quest. 3. What shall be done with those ministers or preachers, who hold and disseminate publicly or privately, doctrines which are contrary to our articles of religion?

Ans. Let the same process be observed as in cases of gross immorality: but if the minister or preacher so offending do solemnly engage not to disseminate such erroneous doctrines in public or in private, he shall be borne with, till his case be laid before the next annual conference, which shall determine the matter.

Provided nevertheless, that in all the above-mentioned cases of trial and conviction, an appeal to the ensuing general conference shall be allowed, if the condemned person signify his intention to appeal, at the time of his condemnation, or at any time thereafter when he is informed thereof.

In all the above-mentioned cases, it shall be the duty of the secretary of the annual conference, to keep regular minutes of the trial, including all the questions proposed to the witnesses, and their answers, together with the crime with which the accused is charged, the specification or specifications, and also preserve all the documents relating to the case; which minutes and documents only, in case of an appeal from the decision of an annual conference, shall be presented to the general conference, in evidence on the case. And in all cases, when an appeal is made, and admitted by the general conference, the appellant shall either state personally, or by his representative, (who shall be a member of the conference,) the grounds of his appeal, shewing cause why he appeals, and he shall be allowed to make his defence without interruption. After which the representatives of the annual conference from whose decision the appeal is made, shall be permitted to respond in presence of the appellant, who shall have the privilege of replying to such representatives, which shall close the pleadings on both sides. This done, the appellant shall withdraw, and the conference shall decide.

SECTION XIX.

How to provide for the Circuits in time of Conference, and to preserve and increase the Work of God.

Quest. What can be done to supply the circuits during the sittings of the conferences?

Answ. 1. Let all the appointments stand according to the plan of the circuit.

2. Engage as many local preachers and exhorters as will supply them; and let them be paid for their time in proportion to the allowance of the travelling preachers.

3. If preachers and exhorters cannot attend, let some person of ability be appointed in every society, to sing, pray, and read one of Mr. Wesley's sermons.

4. But if that cannot be done, let there be prayer-meetings.

SECTION XX.

Of the Local Preachers.

Quest. 1. What directions shall be given concerning local preachers?

Answ. 1. There shall be held annually in each presiding elder's district, a district conference, of which all the local preachers in the district, who shall have been licensed

two years, shall be members; and of which the presiding elder of the district for the time being shall be president; or in case of his absence, the conference shall have authority to elect a president pro tem. It shall be the duty of the presiding elder of each district to appoint the time and place of the first conference, after which the presiding elder shall appoint the time, and the conference the place of its own sitting. *Provided*, that if any district conference shall refuse or neglect to hold its regular sessions, then the quarterly meeting conferences of the circuits and stations respectively, shall have authority to transact the business of the district conference.

2. The district conference shall have authority to license proper persons to preach, and renew their license annually when in the judgment of the said conference, their gifts, grace, and usefulness will warrant such renewal; to recommend suitable candidates to the annual conference for deacons or elders orders, in the local connexion, for admission on trial in the travelling connexion, and to try, suspend, expel, or acquit any local preacher in the district against whom charges may be brought. *Provided*, that no person shall be licensed or recommended for admission

into the travelling connexion, without being first recommended by the quarterly conference of the circuit or station to which he belongs; nor shall any one be licensed to preach, or recommended to the annual conference for ordination, without first being examined in the district conference on the subjects of doctrine, and discipline.

3. The district conference shall take cognizance of all the local preachers in the district, and shall inquire into the gifts, labours, and usefulness of each preacher by name.

4. When charges are preferred against any local preacher, it shall be the duty of the preacher in charge to call a committee consisting of three or more local preachers within the station, circuit or district, before whom it shall be the duty of the accused to appear, and by whom he shall be acquitted, or, if found guilty, be suspended until the meeting of the next district conference, and the preacher in charge shall cause exact minutes of the charges, testimony and examination, together with the decision of the committee, to be laid before the district conference, where it shall be the duty of the accused to appear. And the president of the said district conference shall, at the commencement of the trial,

appoint a secretary, who shall take down regular minutes of the evidence, and proceedings of the trial ; which minutes, when read and approved, shall be signed by the said president, and also by the members of the said district conference, or by a majority of them.

And in case of condemnation, the local preacher, deacon, or elder, condemned, shall be allowed an appeal, to the next annual conference, provided that he signify to the said district conference, his determination to appeal ; in which case the said president shall lay the minutes of the trial above-mentioned before the said annual conference, at which the local preacher, deacon or elder, so appealing, may appear : and the said annual conference shall judge and finally determine from the minutes of the said trial, so laid before them.

5. When a local elder or deacon shall be expelled, the president of the conference shall require of him the credentials of his ordination, to be filed with the papers of the annual conference, within the limits of which the expulsion has taken place. And should he at any future time produce to the annual conference, a certificate of his restoration, signed by the president

and countersigned by the secretary of the district conference, his credentials shall be restored to him.

6. A licensed local preacher shall be eligible to the office of a deacon, after he has preached for four years from the time he received a regular license, and has obtained a testimonial from the district conference to which he belongs, after proper examination, signed by the president, and countersigned by the secretary, and his character has passed in examination before, and he has obtained the approbation of the annual conference.

7. A local deacon shall be eligible to the office of an elder, after he has preached four years from the time he was ordained a deacon, and has obtained a recommendation from the district conference of which he is a member, certifying his qualifications in doctrine, discipline, talents and usefulness, signed by the president and countersigned by the secretary. He shall, if he cannot attend, send to the annual conference such recommendation, and a note certifying his belief in the doctrine and discipline of our church: the whole being examined by the annual conference, and if approved he may be ordained; provided, nevertheless, no slave holder shall be

eligible to the office of an elder or deacon, where the laws will admit of emancipation, and permit the liberated slave to enjoy freedom.

8. Every local elder, deacon and preacher shall have his name recorded on the journal of the Quarterly meeting conference of which he is a member. And every *licensed* local preacher shall have his name enrolled on a class paper, and meet in class, if the distance of his place of residence from any class be not too great; or, in neglect thereof, the district conference, if they judge it proper, may deprive him of his ministerial office.

Whenever a local preacher shall remove from one circuit to another, he shall procure from the presiding elder of the district, or the preacher having the charge of the circuit, a certificate of his official standing in the church at the time of his removal, without which he shall not be received as a local preacher in other places.

No preacher among us shall distil or retail spirituous liquors, without forfeiting his official standing.

SECTION XXI.

Of Baptism.

1. Let every adult person, and the parents of every child to be baptized, have the choice either of immersion, sprinkling, or pouring.

2. We will on no account whatever receive a present for administering baptism or for burying the dead.

SECTION XXII.

Of the Lord's Supper.

Quest. Are there any directions to be given concerning the administration of the Lord's Supper?

Answ. 1. Let those who have scruples concerning the receiving of it kneeling, be permitted to receive it either standing or sitting.

2. Let no person that is not a member of our church be admitted to the communion, without examination, and some token given by an elder or deacon.

3. No person shall be admitted to the Lord's Supper among us, who is guilty of any practice for which we would exclude a member of our church.

SECTION XXIII.

Of Public Worship.

Quest. What directions shall be given for the establishment of uniformity in public worship amongst us, on the Lord's day?

Ans. 1. Let the morning service consist of singing, prayer, the reading of a chapter out of the Old Testament, and another out of the New, and preaching.

2. Let the afternoon service consist of singing, prayer, the reading of one or two chapters out of the bible, and preaching.

3. Let the evening service consist of singing, prayer and preaching.

4. But on the days of administering the Lord's Supper the two chapters in the morning service, may be omitted.

5. In administering the ordinances, and in the burial of the dead, let the form of discipline invariably be used. Let the Lord's prayer also be used on all occasions of public worship in concluding the first prayer, and the apostolic benediction in dismissing the congregation.

6. Let the society be met, wherever it is practicable, on the sabbath-day.

SECTION XXIV.

Of the Spirit and Truth of Singing.

Quest. How shall we guard against formality in singing?

Answ. 1. By choosing such hymns as are proper for the congregation.

2. By not singing too much at once; seldom more than five or six verses.

3. By suiting the tune to the words.

4. By often stopping short, and asking the people, "Now! do you know what you said last? Did you speak no more than you felt?"

5. Do not suffer the people to sing too slow. This naturally tends to formality, and is brought in by those who have either very strong or very weak voices.

6. In every large society let them learn to sing; and let them always learn our tunes first.

7. Let the women constantly sing their parts alone. Let no man sing with them unless he understands the notes, and sings the bass as it is composed in the tune book.

8. Introduce no new tune till they are perfect in the old.

9. Recommend our tune-book. And

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8. Introduce no new tune till they are perfect in the old.

9. Recommend our tune-book. And

if you cannot sing yourself choose a person or two at each place to pitch the tune for you.

10. Exhort every person in the congregation to sing; not one in ten only.

11. Sing no hymns of your own composing.

12. If a preacher be present, let him alone give out the words.

13. When the singers would teach a tune to the congregation, they must sing only the tenor.

14. Let it be recommended to our people, not to attend the singing-schools which are not under our direction.

15. The preachers are desired not to encourage the singing of fuge tunes in our congregations.

16. We do not think that fuge-tunes are sinful, or improper to be used in private companies: but we do not approve of their being used in our public congregations, because public singing is a part of divine worship, in which all the congregation ought to join.

CHAPTER II.

SECTION I.

*The Nature, Design, and General Rules
of our United Societies.*

(1) IN the latter end of the year 1739, eight or ten persons came to Mr. Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come; which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thence forward they did every week, namely, on *Thursday* in the evening. To these, and as many more as desired to join with them (for their number increased daily) he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting, with prayer, suited to their several necessities.

(2) This was the rise of the UNITED SOCIETY, first in *Europe* and then in *America*. Such a society is no other

than “a company of men having the form and seeking the power of *Godliness*, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.”

(3.) That it may the more easily be discerned, whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class; one of whom is styled *The Leader*,—It is his duty,

I. To see each person in his class once a week at least; in order,

1. To inquire how their souls prosper;
2. To advise, reprove, comfort or exhort, as occasion may require :

3. To receive what they are willing to give, towards the relief of the preachers, church and poor.*

II. To meet the ministers and the stewards of the society once a week : in order,

1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.

* This part refers to towns and cities, where the poor are generally numerous, and church expences considerable.

2. To pay the stewards what they have received of their several classes in the week preceding.

(3) There is only one condition previously required of those who desire admission into these societies, *a desire to flee from the wrath to come, and to be saved from their sins.*—But wherever this is really fixed in the soul, it will be shewn by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practised: such as,

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

Drunkenness: or drinking spirituous liquors, unless in cases of necessity.

The buying and selling of men, women and children, with an intention to enslave them.

Fighting, quarrelling, brawling, brother going to law with brother; returning evil for evil; or railing for railing; the using many words in buying or selling.

The Buying or selling goods that have not paid the duty.

The giving or taking things on usury,
i. e. unlawful interest.

Uncharitable or unprofitable conversation : particularly speaking evil of magistrates or of ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God : As,

The putting on of gold and costly apparel.

The taking such diversions as cannot be used in the name of the Lord Jesus.

The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

Softness, and needless self-indulgence :

Laying up treasure upon earth.

Borrowing without a probability of paying ; or taking up goods without a probability of paying for them.

(5) It is expected of all who continue in these societies that they should continue to evidence their desire of salvation,

Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of

every possible sort, and as far as is possible, to all men ;

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison.

To their souls, by instructing, reproving or exhorting all we have any intercourse with ; trampling under foot that enthusiastic doctrine, that "we are not to do good, unless *our hearts be free to it.*"

By doing good, especially to them that are of the household of faith, or groaning so to be ; employing them preferably to others, buying one of another, helping each other in business : and so much the more, because the world will love its own and them *only*.

By all possible *diligence* and *frugality*, that the gospel be not blamed.

By running with patience the race which is set before them, *denying themselves, and taking up their cross daily* ; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world ; and looking that men should say *all manner of evil of them falsely for the Lord's sake.*

(6) It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation,

Thirdly, by attending upon all the ordinances of God ; Such are,

The public worship of God :

The ministry of the word, either read or expounded :

The supper of the Lord ;

Family and private prayer,

Searching the scriptures, and

Fasting or abstinence.

(7) These are the general rules of our societies : all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule both of our faith and practice. And all these we know his spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But, if then he repent not, he hath no more place among us. We have delivered our own souls.

SECTION II.

Of Class Meetings.

Quest. 1. How may the leaders of classes be rendered more useful ?

Answ. 1. Let each of them be diligently examined concerning his method of meeting a class. Let this be done with all possible exactness, at least once a quarter. In order to this, take sufficient time.

2. Let each leader carefully inquire how every soul in his class prospers: not only how each person observes the outward rules, but how he grows in the knowledge and love of God.

3. Let the leaders converse with those who have the charge of their circuits, frequently and freely.

Quest. 2. Can any thing more be done in order to make the class meetings lively and profitable?

Answ. 1. Change improper leaders.

2. Let the leaders frequently meet each other's classes.

3. Let us observe which leaders are the most useful: And let these meet the other classes as often as possible.

4. See that all the leaders be not only men of sound judgment, but men truly devoted to God.

Quest. 3. How shall we prevent improper persons from insinuating themselves into the church?

Answ. 1. Give tickets to none until they are recommended by a leader, with

whom they have met at least six months on trial.

2. Give notes to none but those who are recommended by one you know, or until they have met three or four times in a class.

3. Read the rules to them the first time they meet.

Quest. 4. How shall we be more exact in receiving and excluding members?

Ans. The official minister or preacher shall, at every quarterly meeting, read the names of those that are received and excluded.

Quest. 5. What shall we do with those members of our church, who wilfully and repeatedly neglect to meet their class?

Ans. 1. Let the elder, deacon, or one of the preachers, visit them, whenever it is practicable, and explain to them the consequence if they continue to neglect, viz. Exclusion.

2. If they do not amend, let him who has the charge of the circuit, exclude them, (in the church) shewing that they are laid aside for a breach of our rules of discipline, and not for immoral conduct.

SECTION III.

Of the Band Societies.

Two, three, or four, true believers, who have confidence in each other, form a Band.— Only it is to be observed, that in one of these bands all must be men, or all women; and all married, or all unmarried.

[*Rules of the Band Societies, drawn up Dec. 25, 1738.*]

THE design of our meeting is to obey that command of God, *Confess your faults one to another, and pray one for another, that ye may be healed: Jam. v. 16.*

To this end we agree,

1. To meet once a week, at least.
2. To come punctually at the hour appointed; without some extraordinary reason prevents.
3. To begin exactly at the hour with singing or prayer.
4. To speak, each of us in order, freely and plainly, the true state of our souls, with the faults we have committed in tempers, words, or actions, and the temptations we have felt since our last meeting.
5. To end every meeting with prayer, suited to the state of each person present.
6. To desire some person among us to speak his own state first, and then to ask the rest in order, as many and as searching

questions as may be, concerning their state, sins, and temptations.

Some of the questions proposed to one before he is admitted among us, may be to this effect :

1. Have you the forgiveness of your sins?
2. Have you peace with God, through our LORD JESUS CHRIST?
3. Have you the witness of God's Spirit with your spirit, that you are a child of God?
4. Is the love of God shed abroad in your heart?
5. Has no sin, inward or outward, dominion over you?
6. Do you desire to be told of your faults?
7. Do you desire to be told of *all* your faults, and that plain and home?
8. Do you desire that every one of us should tell you, from time to time, whatsoever is in our heart concerning you?
9. Consider! Do you desire we should tell you whatsoever we think, whatsoever we fear, whatsoever we hear concerning you?
10. Do you desire that in doing this, we should come as close as possible, that we should cut to the quick, and search your heart to the bottom?

11. Is it your desire and design to be on this and all other occasions entirely open, so as to speak without disguise, and without reserve?

Any of the preceding questions may be asked as often as occasion requires: The four following at every meeting.

1. What known sins have you committed since our last meeting?

2. What particular temptations have you met with?

3. How were you delivered?

4. What have you thought, said, or done, of which you doubt whether it be sin or not?

Directions given to the Band Society, December 25th, 1744.

You are supposed to have the *Faith that overcometh the world*.—To you, therefore, it is not grievous.

I. Carefully to abstain from doing evil; in particular,

1. Neither to *buy* nor *sell* any thing at all on the Lord's day.

2. To taste no spirituous liquor, no dram of any kind, unless prescribed by a physician.

3. To be *at a word* both in buying and selling.

4. Not to *mention the faults* of any *behind his back*, and to stop those short that do.

5. To wear no *needless ornaments*, such as rings, ear-rings, necklaces, lace, or ruffles.

6. To use no *needless self-indulgence*.

II. Zealously to maintain good works: in particular,

1. To *give alms* of such things as you possess, and that according to your ability.

2. To reprove those who sin in your sight, and that in love and meekness of wisdom.

3. To be patterns of *diligence* and *frugality* of *self-denial*, and taking up the cross daily.

III. Constantly to attend on all the ordinances of God: in particular,

1. To be at church, and at the LORD's table, and at every public meeting of the bands, at every opportunity.

2. To use private prayer every day; and family prayer, if you are the head of a family.

3. Frequently to read the scriptures, and meditate thereon. And,

4. To observe, as days of fasting or abstinence, all *Fridays* in the year.

SECTION IV.

Of the privileges granted to serious Persons who are not of our church.

Quest. 1. How often shall we permit those who are not of our church to meet in class?

Answ. At every other meeting of the class in every place, let no stranger be admitted. At other times they may; but the same person not above twice or thrice.

Quest. 2. How often shall we permit strangers to be present at our love feasts?

Answ. Let them be admitted with the utmost caution; and the same person on no account above twice or thrice, unless he become a member.

SECTION V.*Of Marriage.*

Quest. 1. Do we observe any evil which has prevailed in our church with respect to marriage?

Answ. Many of our members have married with *unawakened* persons. This has produced bad effects; they have been either hindered for life, or have turned back to perdition.

Quest. 2. What can be done to discourage this?

Ans. 1. Let every preacher publicly enforce the apostle's caution, "Be ye not unequally yoked together with unbelievers."

2. Cor. vi. 14.

2. Let him declare, whoever does this, will be put back on trial for six months.

3. When any such is put back on trial, let a suitable exhortation be subjoined.

4. Let all be exhorted to take no step in so weighty a matter, without advising with the most serious of their brethren.

Quest 3. Ought any woman to marry without the consent of her parents?

Ans. In general she ought not.—Yet there maybe exceptions. For if, 1. A woman believe it to be her duty to marry: If, 2. Her parents absolutely refuse to let her marry any christian: then she may, nay, ought to marry without their consent. Yet even then a Methodist preacher ought not to be married to her.

We do not prohibit our people from marrying persons who are not of our church, provided such persons have the form, and are seeking the power of godliness; but we are determined to discourage their marrying persons who do not come up to this description. And even in a doubtful case, the member shall be put back on trial.

SECTION VI.

Of Dress.

Quest. Should we insist on the rules concerning dress?

Ans. By all means. This is no time to give any encouragement to superfluity of apparel. Therefore give no tickets to any, till they have left off superfluous ornaments. In order to this, 1. Let every one who has the charge of a circuit, read the thoughts upon dress, at least, once a year in every large society. 2. In visiting the classes, be very mild, but very strict. 3. Allow of no exempt case: Better one suffer than many. 4. Give no tickets to any that wear high heads, enormous bonnets, ruffles, or rings.

SECTION VII.

Of bringing to Trial, finding Guilty and reproving, suspending, or excluding disorderly Persons from Society and Church privileges.

Quest. How shall an accused member be brought to trial?

Ans. 1. Before the society of which he is a member, or a select number of them, in the presence of a bishop, elder,

deacon, or preacher, in the following manner:—Let the accused and accuser be brought face to face; but if this cannot be done, let the next best evidence be procured. If the accused person be found guilty by the decision of a majority of the members before whom he is brought to trial, and the crime be such as is expressly forbidden by the word of God, sufficient to exclude a person from the kingdom of grace and glory, let the minister or preacher who has the charge of the circuit, expel him. If the accused person evade a trial, by absenting himself, after sufficient notice given him, and the circumstances of the accusation be strong and presumptive, let him be esteemed as guilty, and be accordingly excluded.—Witnesses from without shall not be rejected.

2. But in cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, or disobedience to the order and discipline of the church: First, let private reproof be given by a preacher or leader; and if there be an acknowledgement of the fault, and proper humiliation, the person may remain on trial. On a second offence, the preacher or leader may take one or two faithful

friends. On a third offence, let the case be brought before the society, or a select number, and if there be no sign of real humiliation, the offender must be cut off.

3. If a member of our church shall be clearly convicted of endeavouring to sow dissensions in any of our societies, by inveighing against either our doctrines or discipline, such person so offending, shall be first reprov'd by the senior minister or preacher of his circuit, and, if he persist in such pernicious practices, he shall be expelled from the church.

4. Nevertheless, if in any of the above-mentioned cases the minister or preacher differ in judgment from the majority of the society, or the select number, concerning the innocence or guilt of the accused person, the trial, in such case, may be referred by the minister or preacher, to the ensuing quarterly meeting conference.

5. If there be a murmur or complaint from any excluded person, in any of the above-mentioned instances, that justice has not been done, he shall be allowed an appeal to the next quarterly meeting conference: except such as absent themselves from trial, after sufficient notice is given them: and the majority of the travelling and local preachers, exhorters stewards

and leaders present, shall finally determine the case.

After such forms of trial and expulsion, such persons shall have no privileges of society or of sacraments in our church, without contrition, confession, and proper trial.

SECTION VIII.

Of the Sale and Use of Spirituous Liguors.

Quest. What directions shall be given concerning the sale and use of spirituous liguors?

Answ. If any member of our church retail or give spirituous liguors, and any thing disorderly be transacted under his roof on this account, the preacher who has the oversight of the circuit shall proceed against him as in the case of other immoralities: and the person accused shall be cleared, censured, suspended or excluded, according to his conduct, as on other charges of immorality.

CHAPTER III.

SACRAMENTAL SERVICES, &c.

SECTION 1.

The Order for the Administration of the Lord's Supper.

The Elder shall say one or more of these sentences.

Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven,—Matt. v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. vi. 19. 20.

Whatsoever ye would that men should do unto you, even so do unto them: for this is the law and the prophets. Matt. vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. Matt. vi. 21.

Zaccheus stood forth and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any

wrong to any man I restore him four-fold. Luke xix. 8.

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

While we have time, let us do good unto all men, and especially unto them that are of the household of faith. Gal. vi. 10.

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. 1 Tim. vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim. vi. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. Heb. vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

He that hath pity upon the poor, lendeth unto the Lord; and look, what he layeth out, it shall be paid him again. Prov. xix. 17.

Blessed is the man that provideth for the sick and needy: the Lord shall deliver him in time of trouble. Psalm xli. 1.

[While these sentences are in reading, some fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin, to be provided for that purpose: and then bring it to the Elder, who shall place it upon the table.]

After which the Elder shall say,

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general confession be made by the Minister in the name of all those that are minded to receive the Holy Communion, both he and

*all the people kneeling humbly upon their knees,
and saying,*

Almighty God, father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; And grant, that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. *Amen.*

Then shall the Elder say,

O Almighty God, our heavenly Father, who of thy great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee; have mercy upon us: pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring

us to everlasting life, through Jesus Christ our Lord. *Amen.*

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

Then shall the Elder say,

It is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Therefore with Angels and Arch-Angels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

Then shall the Elder say,

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under

thy table. But thou art the same Lord, whose property is always to have mercy ; Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death, and washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Then the Elder shall say the prayer of consecration, as followeth.

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption ; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world : and did institute, and in his holy gospel command us to continue, a perpetual memory of that his precious death until his coming again : hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution in remembrance of his death and passion, may be partakers of his most blessed Body and Blood ; who, in the same night that he was betrayed, took bread ;

(1) and when he had given thanks, he broke it (2) and gave it to his disciples, saying, Take eat; this (3) is my Body which is given for you; Do this, in remembrance of me. Likewise after supper he took (4) the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this (5) is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it in remembrance of me. *Amen.*

(1) *Here the Elder is to take the plate of bread into his hand.*

(2) *And here to break the Bread.*

(3) *And here to lay his hands upon all the Bread.*

(4) *Here he is to take the cup in his hand.*

(5) *And here to lay his hand upon all the vessels which contain the wine.*

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the other Ministers in like manner (if any be present) and after that to the People also, in order, into their hands. And when he delivereth the bread, he shall say,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ

died for *thee*, and feed on him in *thy heart* by faith with thanksgiving.

And the Minister that delivereth the cup shall say,

The Blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's Blood was shed for *thee*, and be thankful.

[If the consecrated Bread or Wine be all spent before all have communicated, the Elder may consecrate more, by repeating the prayer of consecration.]

[When all have communicated, the minister shall return to the Lord's Table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.]

Then shall the Elder say the Lord's Prayer; the people repeating after him every petition.

Our Father who art in Heaven, Hallowed be thy name: Thy Kingdom come: Thy will be done on earth as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil, for thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

After which shall be said as followeth:

O Lord and heavenly Father, we thy

humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy Communion, may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then shall be said,

Glory be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we

glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the Elder, if he see it expedient, may put up an extempore Prayer: and afterwards shall let the people depart with this blessing:

May the peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

N. B. If the Elder be straitened for time, he may omit any part of the service, except the prayer of Consecration.

SECTION II.

The Ministration of Baptism to Infants.

The Minister coming to the font, which is to be filled with pure water, shall use the following, or some other exhortation, suitable to this sacred Office.

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made a *lively member* of the same.

Then shall the Minister say,

Let us Pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy baptism: and by the baptism of thy well beloved Son

Jesus Christ in the river Jordan, didst sanctify water for this holy sacrament, We beseech thee, for thine infinite mercies, that thou wilt look upon *this child*: wash *him* and sanctify *him* with the Holy Ghost; that *he* being delivered from thy wrath, may be received into the ark of Christ's church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life: there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in him. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in him. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, the supplications of thy congregation; sanctify this water for this holy Sacrament; and grant that *this child*, now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the people stand up : and the Minister shall say,

Hear the words of the gospel written by St. Mark, in the tenth chapter, at the thirteenth verse.

They brought young children to Christ, that he should touch them.—And his disciples rebuked those that brought them. but when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.—Verily I say unto you, Whosoever shall not receive the kingdom of God as a

little child, he shall not enter therein.—
And he took them up in his arms, put his
hands upon them, and blessed them.

*Then the Minister shall take the Child into his
Hands, and say to the Friends of the Child,*

Name this Child.

*And then, naming it after them, he shall sprinkle
or pour water upon it, or if desired, immerse it
in water, saying,*

*N. I baptize thee in the name of the
Father, and of the Son, and of the Holy
Ghost. Amen.*

Then shall be said, all kneeling,

*Our Father who art in heaven, Hal-
lowed be thy name; Thy kingdom come;
Thy will be done on earth, as it is in
heaven: Give us this day our daily bread;
and forgive us our trespasses, as we for-
give them that trespass against us; And
lead us not into temptation; But deliver
us from evil. Amen.*

*Then shall the Minister conclude with extem-
porary Prayer.*

*The Ministration of Baptism to such as
are of Riper Years.*

*The Minister shall use the following, or some
other exhortation, suitable to this Holy Office,*

*Dearly beloved, forasmuch as all men
are conceived and born in sin (and that*

which is born of the flesh is flesh, and they that are in the flesh, cannot please God, but live in sin, committing many actual transgressions :) and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons*, that which by nature *they* cannot have; that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made lively *members* of the same.

Then shall the Minister say.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*; that *they* coming to thy holy baptism, may receive remission of *their sins* by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask and ye shall receive, seek and ye shall find: knock, and it shall be opened unto you: So give now unto us that ask: let us that seek, find;

open the gate unto us that knock ; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

After which he shall say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee ; increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

Then shall the people stand up and the Minister shall say,

Hear the words of the Gospel written by St. John, in the third chapter beginning at the first verse.

There was a man of the pharisees, named Nicodemus, a ruler of the Jews : the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God ; for no man can do these miracles that thou doest, except God be with him. Jesus answered

and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus, saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Then the Minister shalt speak to the Persons to be baptized, on this wise:

Well beloved, who *are* come hither, desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word, to grant all those things that we have prayed for: which promise he

for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, *you* must also faithfully, for *your* part, promise in the presence of this whole congregation, that you will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his Commandments.

Then shall the Minister demand of each of the persons to be baptized, severally,

Quest. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. I renounce them all.

Quest. Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his only begotten Son our Lord?—And that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead and buried; that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again,

at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Holy Catholic Church; the Communion of Saints; the Remission of sins; the Resurrection of the Body, and everlasting life after death?

Ans. All this I steadfastly believe.

Quest. Wilt thou be baptized in this faith?

Ans. This is my desire.

Quest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavour so to do, God being my helper.

Then shall the Minister say,

O Merciful God, grant that the old Adam *in these persons* may be so buried, that the new man may be raised up in *them.* *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them.* *Amen.*

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they* being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end.—
Amen.

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side, both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: Regard, we beseech thee, the supplications of this congregation: and grant that the *Persons* now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Minister take each Person to be baptized by the Right Hand; and placing him conveniently by the Font, according to his discretion, shall ask the Name; and then shall sprinkle or pour water upon him (or if he shall desire it, shall immerse him in water) saying,

N. I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall be said the Lord's prayer, all kneeling.

Our Father who art in heaven, hallowed be thy name: Thy kingdom come: Thy will be done on earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation; But deliver us from evil. *Amen.*

[Then let the Minister conclude with extemporary prayer.]

SECTION III.

The form of Solemnization of Matrimony.

First, the Banns of all that are to be married together, must be published in the Congregation, three several Sundays, in the time of Divine Service, (unless they be otherwise qualified according to law) the Minister saying after the accustomed manner.

I publish the Banns of marriage between M of — and N of — If any of you know cause or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it; This is the first [*second or third*] time of asking.

At the day and time appointed for Solemnization of Matrimony, the Persons to be married, standing together, the man on the Right hand and the Woman on the Left, the Minister shall say,

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy Matrimony: which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men; and therefore is not by any to be enterprized, or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can shew any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking unto the Persons that are to be married, he shall say,

I require and charge you both (as you

will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment why you may not be lawfully joined together in matrimony you do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

If no impediment be alleged, then shall the Minister say unto the Man,

M. Wilt thou have this woman to thy wedded Wife, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

The Man shall answer,

I will.

Then shall the Minister say unto the Woman,

N. Wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou obey him, serve him, love, honour and keep him, in sickness and in health; and forsaking all

other, keep thee only unto him, so long as ye both shall live?

The Woman shall answer,

I will.

Then the Minister shall cause the Man with his Right Hand to take the Woman by her Right Hand, and to say after him as followeth :

I M. take thee N. to be my wedded Wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.

Then shall they loose their hands, and the Woman with her Right Hand taking the Man by his Right Hand, shall likewise say after the Minister ;

I N. take thee M. to be my wedded Husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my faith.

Then shall the Minister say,

Let us Pray.

O Eternal God, Creator and Preserver of all mankind, Giver of all Spiritual

grace, the Author of everlasting life ; send thy blessing upon these thy servants, this Man and this Woman, whom we bless in thy name ; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

Then shall the Minister join their right hands together and say,

Those whom God hath joined together, let no man put asunder.

Forasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands ; I pronounce that they are Man and Wife together, In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And the Minister shall add this blessing.

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you ; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction, and grace, that ye

may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

Then the Minister shall say,

Our Father who art in heaven, Hallowed be thy Name: Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation; But deliver us from evil. *Amen.*

Then shall the Minister say,

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in thy holy Word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully on them from heaven, and bless them.— And as thou didst send thy blessings upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessings upon this man and this woman; that they obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast

made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning: and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one; O God, who has consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: Look mercifully upon this man and this woman; that this man may love his wife, according to thy Word (as Christ did love his Spouse the Church, who gave himself for it; loving and cherishing it, even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Then shall the Minister say,

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them to-

gether in marriage, pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. *Amen.*

SECTION. IV.

The Order of the Burial of the Dead.

N. B. The following or some other solemn Service shall be used.

The Minister meeting the Corpse, and going before it, shall say,

I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. John xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed the name of the Lord. 1 Tim. vi. 7. Job i. 21.

At the grave, when the Corpse is laid in the earth, the Minister shall say,

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then shall be said,

I heard a voice from heaven, saying unto me, write; From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labours.

Then shall the Minister say,

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven: Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation; but deliver us from evil. *Amen.*

The Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die: and whosoever liveth and believeth in him, shall not die eternally. We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in him; and at the general resurrection on the last day, may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you

from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. *Amen.*



CHAPTER IV.

THE FORM AND MANNER OF MAKING AND ORDAINING OF BISHOPS, ELDERS, AND DEACONS.

SECTION I.

The Form and Manner of making of Deacons

[When the day appointed by the Bishop is come, there shall be a sermon or exhortation, declaring the Duty and Office of such as come to be admitted Deacons.]

After which, one of the Elders shall present unto the Bishop the persons to be ordained Deacons; and their names being read aloud, the Bishop shall say unto the people;

Brethren, if there be any of you who knoweth any impediment or crime in any of these persons presented to be ordained Deacons, for the which he ought not to be admitted to that office, let him come forth

in the name of God, and shew what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of that crime.]

Then shall be read the following Collect and Epistle.

The Collect.

Almighty God, who by thy divine Providence hast appointed divers orders of ministers in thy church, and didst inspire thy apostles to choose into the order of Deacons, thy first martyr St. Stephen, with others: Mercifully behold these thy servants now called to the like office and administration; replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever.—
Amen.

The Epistle. 1 Tim. iii. 8—13.

Likewise must the Deacons be grave, not double-tongued, not given to much

wine, not greedy of filthy lucre ; holding the mystery of the faith in a pure conscience. And let these also first be proved : then let them use the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus.

Then shall the Bishop examine every one of those who are to be ordained, in the presence of the People, after this manner following.

Do you trust that you are inwardly moved by the Holy Ghost, to take upon you the office of the ministry in the church of Christ, to serve God for the promoting of his glory, and the edifying of his people?

Answ. I trust so.

The Bishop. Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament ?

Answ. I do believe them.

The Bishop. Will you diligently read or expound the same unto the people whom you shall be appointed to serve ?

Answ. I will.

The Bishop. It appertaineth to the of-

fice of a Deacon to assist the Elder in Divine Service. And especially, when he ministereth the holy communion to help him in the distribution thereof, and to read and expound the holy Scriptures; to instruct the youth, and in the absence of the Elder to baptize. And furthermore, it is his office, to search for the sick, poor, and impotent, that they may be visited and relieved.—Will you do this gladly and willingly?

Answ. I will do so by the help of God.

The Bishop. Will you apply all your diligence to frame and fashion your own lives (and the lives of your families) according to the doctrine of Christ; and to make (both) yourselves (and them) as much as in you lieth, wholesome examples of the flock of Christ?

Answ. I will do so, the Lord being my helper.

The Bishop. Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will, their godly admonitions?

Answ. I will endeavour so to do, the Lord being my helper.

Then the Bishop laying his Hands severally upon the Head of every one of them, shall say,

Take thou authority to execute the

Office of a Deacon in the church of God;
In the Name of the Father, and of the
Son, and the Holy Ghost.—*Amen.*

*Then shall the Bishop deliver to every one of them
the Holy Bible, saying,*

Take thou authority to read the holy
Scriptures in the church of God, and to
preach the same.

*Then one of them appointed by the Bishop shall
read the Gospel. Luke xii. 35—38.*

Let your loins be girded about and your
lights burning, and ye yourselves like
unto men that wait for their Lord, when
he will return from the wedding, that when
he cometh and knocketh, they may open
unto him immediately. Blessed are those
servants, whom the Lord when he cometh
shall find watching. Verily I say unto
you, That he shall gird himself, and make
them to sit down to meat, and will come
forth and serve them.—And if he shall
come in the second watch, or come in the
third watch, and find them so, blessed are
those servants.

[Then shall the Bishop proceed in the com-
munion, and all that are ordained shall receive
the holy communion.]

*The communion ended, immediately before the
Benediction, shall be said these collects follow-
ing:*

Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the office of Deacons in thy church: make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called into the higher ministries in thy church, through the same thy Son our Saviour Jesus Christ; to whom be glory and honour world without end. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works began, continued and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life, though Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son and the Holy Ghost, be among you, and remain with you always. *Amen.*

SECTION II.

The Form and Manner of Ordaining Elders.

[When the day appointed by the Bishop is come there shall be a sermon, or Exhortation declaring the Duty and Office of such as come to be admitted Elders: how necessary that order is in the church of Christ, and also how the people ought to esteem them in their office.]

After which, one of the Elders shall present unto the Bishop all them that are to be ordained, and say,

I present unto you these persons present to be ordained Elders.

Then their names being read aloud, the Bishop shall say unto the People,

Brethren, these are they whom we purpose, God willing, this day to ordain Elders. For after due examination, we find, not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you, who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and shew what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person until such time as the Party accused shall be found clear of the crime.]

*Then shall be said the Collect, Epistle,
and Gospel, as followeth.*

The Collect.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy church; Mercifully behold these thy servants now called to the office of elders, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end.—*Amen.*

The Epistle. Eph. iv. 7—13.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first, into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some apostles; and some prophets;

and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

After this shall be read for the Gospel, part of the tenth chapter of St. John.

St. John x. 1—16.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the Sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but flee from him, for they know not the voice of strangers.—This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came

before me are thieves and robbers, but the sheep did not hear them. I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.—The thief cometh not but to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep.—I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd.

And that done, the Bishop shall say unto them as hereafter followeth:

You have heard, brethren, as well in your private examination, as in the exhortation which was now made to you,

and in the holy lessons taken out of the gospel, and the writings of the apostles, of what dignity, and of how great importance this office is whereunto you are called. And now again we exhort you in the name of our Lord Jesus Christ, that you have in remembrance, into how high a dignity, and to how weighty an office ye are called : That is to say, to be messengers, watchmen and stewards of the Lord, to teach, and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge.—For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve, is his Spouse, and his body. And if it shall happen, the same church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry towards the

children of God, towards the Spouse and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge; unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone; therefore ye ought, and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scrip-

tures, and with a life agreeable to the same ; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures ; and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time : and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you : so, that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost ; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry ; and that ye may so endeavour yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome

and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to these things which we, in the name of God and his Church, shall demand of you touching the same.

Do you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, to the order of Elders?

Answ. I think so.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded, may be concluded and proved by the Scripture?

Answ. I am so persuaded, and have so determined, by God's grace.

The Bishop. Will you then give your faithful diligence, always so to minister

the doctrine and sacraments, and discipline of Christ, as the Lord hath commanded?

Answ. I will so do, by the help of the Lord.

The Bishop. Will you be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require, and occasion shall be given?

Answ. I will, the Lord being my helper.

The Bishop. Will you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answ. I will endeavour so to do, the Lord being my helper.

The Bishop. Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ: and to make both yourselves, and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answ. I shall apply myself thereto, the Lord being my helper.

The Bishop. Will you maintain and

set forward, as much as lieth in you, quietness, peace and love among all Christian People, and especially among them that are or shall be committed to your charge?

Answ. I will so do, the Lord being my helper.

The Bishop. Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

Answ. I will so do, the Lord being my helper.

Then shall the Bishop, standing up, say,

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

[After this the congregation shall be desired, secretly in their prayers, to make their humble supplications to God for all these things: for the which prayers there shall be silence kept for a space.]

After which shall be said by the Bishop, (the persons to be ordained Elders all kneeling) Veni, Creator, Spiritus, the Bishop beginning, and the Elders and others that are present, answering by verse, as followeth:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sev'n-fold gifts impart.
Thy blessed Unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight ;
Anoint and cheer our soiled face
With the abundance of thy grace :
Keep far our foes, give peace at home,
Where thou art Guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both to be but one :
That through the ages all along,
This may be our endless song ;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.
That done, the Bishop shall pray in this wise,
and say,

Let us pray.

Almighty God and heavenly Father,
who of thine infinite love and goodness
towards us, hast given to us thy only and
most dearly beloved Son Jesus Christ to
be our Redeemer, and the author of ever-
lasting life ; who after he had made per-
fect our redemption by his death, and was
ascended into heaven, sent abroad into the
world his Apostles, Prophets, Evangelists,

Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks: we praise and worship thee; and we humbly beseech thee by the same thy blessed Son, to grant unto all, who either here or elsewhere call upon thy Name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy name may be for ever glorified, and thy blessed kingdom enlarged, through the same thy Son Jesus Christ our Lord; who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

When this prayer is done, the Bishop, with the Elders present, shall lay their hands severally upon the head of every one that receiveth

the order of Elders: the Receivers humbly kneeling upon their knees, and the Bishop saying,

The Lord pour upon thee the Holy Ghost for the Office and Work of an Elder in the Church of God, now committed unto thee by the imposition of our hands. And be thou a faithful Dispenser of the word of God, and of his Holy Sacraments ; In the name of the Father, and of the Son, and of the Holy Ghost.

Amen.

Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying,

Take thou authority to preach the Word of God, and to administer the holy sacraments in the congregation.

Then the Bishop shall say,

Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy Word spoken by their mouths, may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of our salvation ; and that in all our words and

deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

* * [If on the same day the order of Deacons be given to some, and that of Elders to others, the Deacons shall be first presented, and then the Elders. The Collects shall both be used: first that for Deacons, then that for Elders. The Epistle shall be Ephes. iv. 7. to 13, as before in this office. Immediately after which, they that are to be ordained Deacons shall be examined and ordained, as is above prescribed. Then one of them having read the Gospel, which shall be St. John x. 1. as before in this office: they that are to be ordained Elders, shall likewise be examined and ordained, as in this office before appointed.]

SECTION III.

The Form of Ordaining a Bishop.

The Collect.

Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; give grace we beseech thee, to all the Ministers and Pastors of thy church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

Then shall be read by one of the Elders,

The Epistle. Acts xx. 17—35.

From Miletus Paul sent to Ephesus, and called the Elders of the Church.—And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befel me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you

publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.—Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you Overseers, to feed the Church of God which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to

draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them who are sanctified. I have coveted no man's silver, or gold, or apparel: yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another shall read,

The Gospel. St. John xxi. 15—17.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee.— He saith unto him, Feed my sheep. He saith unto him the third time, Simon, Son

of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or this: St. Matth. xxviii. 18—20.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.

After the Gospel and the Sermon are ended, the elected Person shall be presented by two Elders unto the Bishop, saying,

We present unto you this holy Man to be ordained a Bishop.

Then the Bishop shall move the Congregation present to pray, saying thus to them:

Brethren, it is written in the gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the Disciples who were

at Antioch, did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us, therefore, following the example of our Saviour Christ, and his Apostles, first fall to prayer before we admit, and send forth this person presented to us, to the work whereunto we trust the Holy Ghost hath called him.

Then shall be said this prayer following:

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy church; mercifully behold this thy servant now called to the work and ministry of a Bishop, and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed, he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end.
Amen.

Then the Bishop shall say to him that is to be ordained.

Brother, forasmuch as the holy Scripture commands that we should not be hasty in laying on hands, and admitting

any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this administration I will examine you on certain articles, to the end that the congregation present may have a trial, and bear witness how you are minded to behave yourself in the Church of God.

Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?

Answ. I am so persuaded.

The Bishop. Are you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answ. I am so persuaded, and determined by God's grace.

The Bishop. Will you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer for the true understanding of the same, so as

you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Answ. I will so do, by the help of God.

The Bishop. Are you ready with faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word, and both privately and openly to call upon and encourage others to the same?

Answ. I am ready, the Lord being my helper.

The Bishop. Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answ. I will so do, the Lord being my helper.

The Bishop. Will you maintain and set forward as much as shall lie in you, quietness, love and peace among all men: and such as shall be unquiet, disobedient and criminal within your district, correct and punish according to such authority as you have by God's word, and as shall be committed unto you?

Answ. I will so do, by the help of God.

The Bishop. Will you be faithful in ordaining, sending, or laying hands upon others?

Ans. I will so be, by the help of God.

The Bishop. Will you shew yourself gentle, and be merciful for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Ans. I will so shew myself, by God's help.

Then the Bishop shall say,

Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the last day, through Jesus Christ our Lord.—*Amen.*

Then shall *Veni, Creator Spiritus*, be said,
Come Holy Ghost, our souls inspire,
And lighten with celestial fire,
Thou the anointing Spirit art,
Who dost thy sev'n-fold gifts impart.
Thy blessed Unction from above
Is comfort, life and fire of love.
Enable with perpetual light
The dulness of our blinded sight;
Anoint and cheer our soiled face

*With the abundance of thy grace ;
Keep far our foes, give peace at home ;
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee of both to be but one ;
That through the ages all along,
This may be our endless song ;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.*

That ended, the Bishop shall say,
Lord hear our prayer.

Answ. And let our cry come unto thee.

Bishop. Let us pray.

Almighty God and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Chrst to be our Redeemer, and the Author of everlasting life ; who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles ; some Prophets ; some Evangelists ; some Pastors, and Doctors, to the edifying and making perfect his church : grant, we beseech thee, to this thy servant such grace that he may evermore be ready to spread abroad thy gospel, the glad tidings of reconciliation with thee, and use the authority given him,

not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, One God, world without end. *Amen.*

Then the Bishops and Elders present, shall lay their hands upon the head of the elected person kneeling before them upon his knees, the Bishop saying,

Receive the Holy Ghost for the office and work of a Bishop in the Church of God now committed unto thee by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power and love, and soberness.

Then the Bishop shall deliver him the Bible saying,

Give heed unto reading, exhortation and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine;

for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost, be so merciful that you may not be too remiss; so minister discipline that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never fading crown of glory, through Jesus Christ our Lord. *Amen.*

[Then the Bishop shall administer the Lord's Supper; with whom the newly ordained Bishop, and other persons present, shall communicate.]

Immediately before the Benediction, shall be said the following prayers.

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy Holy Spirit, that he, preaching thy word, may not only be earnest to reprove, beseech and rebuke with all patience and doctrine, but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the

Lord, the righteous Judge, who liveth and reigneth, One God with the Father and the Holy Ghost, world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy holy Name; and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord.—*Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

END OF THE SPIRITUAL PART.

PART SECOND.

THE

TEMPORAL ECONOMY

OF THE

METHODIST EPISCOPAL CHURCH.



SECTION I.

Of the Boundaries of the Annual Conferences, &c.

THERE shall be seventeen Annual Conferences:

1. THE MAINE CONFERENCE shall include all the state of Maine, and that part of the state of New-Hampshire lying east of the White Hills, and north of the waters of the Ossipie Lake.

2. THE NEW-ENGLAND CONFERENCE shall include the remaining part of the state of New-Hampshire, that part of Vermont lying east of the Green Mountains, those parts of the state of Massachusetts and Connecticut, lying east of Connecticut river, and all the state of Rhode Island.

3. THE NEW-YORK CONFERENCE shall include those parts of Connecticut and Massachusetts lying west of Connecticut

river, that part of Vermont lying west of the Green Mountains, and all the state of New-York not included in the Genesee and Philadelphia Conferences.

4. THE GENESEE CONFERENCE shall include the Oneida, Black River, Chenango, Susquehannah, Ontario, Genesee and Erie districts, and Sharon Circuit from New-York, except that part of Erie district south-west of Cataraugus Creek.

5. THE CANADA CONFERENCE, shall include all the Upper Province of Canada.

6. THE PITTSBURG CONFERENCE shall commence at the mouth of Cataraugus Creek on Lake Erie, thence to Olean Point on Alleghany River, thence eastward to the top of the Alleghany Mountains, thence along the said mountains southward to the head of Tygarts Valley, thence to the Ohio River, so as to include the middle island and Little Kenhawa Circuits, thence up said river to the mouth of Little Muskingum, thence to the mouth of White Woman, so as to include Monroe, Barnesville, and Duck creek Circuits, thence northeastward between the waters of Tuscarawas and Mohicken to Lake Erie, near the mouth of Kuyahauga so as to include Tuscarawas and Canton Circuits, thence down the Lake to the mouth of Cataraugus.

7. THE OHIO CONFERENCE shall include the remaining part of the state of Ohio, the Territory of Michigan, and the Kenhawa.

8. THE ILLINOIS CONFERENCE shall include the state of Indiana and Illinois.

9. THE MISSOURI CONFERENCE shall include the state of Missouri, and Arkansas Territory.

10. THE KENTUCKY CONFERENCE shall include the state of Kentucky, and that part of the state of Tennessee lying north of the Cumberland River.

11. THE TENNESSEE CONFERENCE shall include all that part of the state of Tennessee lying south of Cumberland River, and west of the Cumberland Mountains, and that part of the state of Alabama lying north of the mountains which divide the waters of Mobile Bay from the Tennessee River.

12. THE HOLSTEIN CONFERENCE shall include the remaining part of the state of Tennessee lying east of the Cumberland Mountains, and that part of Virginia and North Carolina embraced in the Holstein District, and the Black Mountain and French Broad Circuits, formerly belonging to the South Carolina Conference.

13. THE MISSISSIPPI CONFERENCE shall

include the states of Mississippi and Louisiana, that part of Alabama not included in Tennessee Conference, and all West Florida.

14. THE SOUTH CAROLINA CONFERENCE shall include all South Carolina, Georgia, East Florida, and that part of North Carolina not included in the Virginia and Holstein Conference.

15. THE VIRGINIA CONFERENCE shall include the Circuits situated on the Yadkin River, and that part of North Carolina lying north of Cape Fear, river except the town of Wilmington; and that part of Virginia lying south of Rappahannock and east of the Blue Ridge, except Fredericksburg.

16. THE BALTIMORE CONFERENCE shall include the remaining part of Virginia not included in the Virginia, Holstein, Ohio, Pittsburg and Philadelphia Conferences; the western shore of Maryland, and that part of Pennsylvania lying east of the Alleghany Mountains and west of Susquehannah River, including Northumberland District.

17. THE PHILADELPHIA CONFERENCE shall include the whole of the Peninsula between the Chesapeake and Delaware Bays, and all that part of Pennsylvania ly-

ing between the Susquehannah and Delaware Rivers, except so much as is included in the Baltimore and Genesee Conferences; and all the state of New-Jersey, Staten Island, and so much of the state of New-York as now is or at any time may be included in the Bergen and Hamburg Circuits.

Provided that the Bishops be, and they are hereby authorized, with the advice and consent of the South Carolina and Mississippi Conferences, to form a new Conference of such sections of country, as may be included in those Conferences.

Provided also that the Bishops shall have authority to appoint other Annual Conference, if the number of Circuits should so increase as in their judgment to require it.

Quest. 2. How are the Districts to be formed?

Answ. According to the judgment of the Bishops.

In case there be no Bishops to travel through the Districts and exercise the Episcopal office, on account of death or otherwise, the districts shall be regulated in every respect by the Annual Conferences and the Presiding Elders, in the interval of General Conference, ordination only excepted.

Each annual conference is to pay its proportionate part towards the allowance of the Bishops.

SECTION. II.

Of the Building Churches, and the Order to be observed therein.

Quest. 1. Is any thing adviseable in regard to building?

Answ. 1. Let all our churches be built plain and decent, and with free seats; but not more expensive than is absolutely unavoidable; otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent on them, yea, and governed by them. And then farewell to Methodist discipline, if not doctrine too.

2. In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the Quarterly Conference, of every circuit and station, where it is contemplated to build a house or houses of worship, to secure the ground or lot on which such house or houses are to be built, according to our deed of settlement, which deed must be legally executed; and also said Quarterly Conference shall ap-

point a judicious committee of at least three members of our church, who shall form an estimate of the amount necessary to build; and three fourths of the money, according to such estimate, shall be secured or subscribed, before any such building shall be commenced.

3. In future we will admit no charter, deed, or conveyance, for any house of worship to be used by us, unless it be provided in such charter, deed, or conveyance, that the trustees of said house shall at all times permit such ministers and preachers belonging to the Methodist Episcopal Church, as shall from time to time be duly authorised by the General Conference of the ministers of our church, or by the Annual Conferences, to preach and expound God's holy word, and to execute the discipline of the church, and to administer the sacraments therein, according to the true meaning and purport of our deed of settlement.

4. As it is contrary to our economy to build houses with pews to sell or rent, it shall be the duty of the several Annual Conferences, to use their influence to prevent houses from being so built in future; and as far as possible to make those houses free which have been already built with pews.

5. No person shall be eligible as a trustee to any of our houses, churches, or schools, who is not a regular member of our church.

6. No person who is a trustee shall be ejected while he is in joint security for money, unless such relief be given him as is demanded, or the creditor will accept.

Quest. 2. Is there any exception to the rule, "Let the men and women sit apart?"

Answ. There is no exception,—Let them sit apart in all our churches.

Quest. 3. Is there not a great indecency sometimes practised among us, viz. talking in the congregation before and after service? How shall this be cured?

Answ. Let all the ministers and preachers join as one man, and enlarge on the impropriety of talking before or after service; and strongly exhort those that are concerned, to do it no more. In three months, if we are in earnest, this vile practice will be banished out of every Methodist congregation. Let none stop till he has carried his point.

Quest. 4. What shall be done for the security of our preaching-houses, and the premises belonging thereto?

Answ. Let the following plan of a deed of settlement, be brought into effect in all possible cases, and as far as the laws of

the states respectively will admit of it.— But each annual conference is authorised to make such modification in the deeds, as they may find the different usages and customs of law require in the different states and territories, so as to secure the premises firmly by deed, and permanently to the Methodist Episcopal Church, according to the true intent and meaning of the following form of a deed of settlement; any thing in the said form to the contrary notwithstanding.

THIS INDENTURE, made this _____ day of _____ in the year of our Lord one thousand _____ hundred and _____ between _____ of the _____ in the state of _____ (if the grantor be married, insert the name of his wife) of the one part, and _____ trustees, in trust for the uses and purposes herein after-mentioned, all of the _____ in the state of _____ aforesaid, of the other part, **WITNESSETH**, that the said _____ (if married, insert the name of his wife) for and in consideration of the sum of _____ specie, to _____ in hand paid, at and upon the sealing and delivery of these presents, the receipt whereof is hereby acknowledged, hath (or have) given, granted, bargained, sold, released, con-

firmed and conveyed, and by these presents doth (or do) give, grant, bargain, sell, release, confirm and convey unto them, the said and their successors (trustees, in trust for the uses and purposes herein after-mentioned and declared) all the estate, right, title, interest, property, claim and demand whatsoever, either in law or equity, which he the said (if married, here insert the name of his wife) hath (or have) in, to or upon all and singular a certain lot or piece of land, situate, lying, and being in the and state aforesaid, bounded and butted as follows, to wit: (here insert the several courses and distances of the land to the place of beginning) containing and laid out for acres of land, together with all and singular the houses, woods, waters, ways, privileges and appurtenances thereto belonging, or in any wise pertaining: **TO HAVE AND TO HOLD** all and singular, the above mentioned and described lot or piece of land, situate, lying and being as aforesaid, together with all and singular the houses, woods, waters, ways, and privileges thereto belonging, or in any wise appertaining unto them the said and their successors in office, for ever in trust, that they shall erect and build or cause to be erected and

built thereon, a house or place of worship, for the use of the members of the Methodist Episcopal Church in the United States of America, according to the rules and discipline which from time to time may be agreed upon and adopted by the ministers and preachers of the said Church, at their general conferences in the United States of America; and in further trust and confidence that they shall at all times, for ever hereafter, permit such ministers and preachers, belonging to the said Church, as shall from time to time be duly authorised by the general conferences of the ministers and preachers of the said Methodist Episcopal Church, or by the annual conferences authorised by the said general conference, to preach and expound God's holy word therein; and in further trust and confidence, that as often as any one or more of the trustees herein before-mentioned, shall die, or cease to be a member or members of the said Church, according to the rules and discipline as aforesaid, then and in such case it shall be the duty of the stationed minister or preacher (authorised as aforesaid) who shall have the pastoral charge of the members of the said Church, to call a meeting of the remaining trustees, as soon as conveniently may be: and when

so met, the said minister or preacher shall proceed to nominate one or more persons to fill the place or places of him or them whose office or offices has (or have) been vacated as aforesaid. *Provided*, the person or persons so nominated, shall have been one year a member or members of the said Church immediately preceding such nomination, and be at least twenty-one years of age; and the said trustees, so assembled, shall proceed to elect, and by a majority of votes, appoint the person or persons so nominated to fill such vacancy or vacancies, in order to keep up the number of nine trustees for ever; and in case of an equal number of votes for and against the said nomination, the stationed minister or preacher shall have the casting vote.

Provided nevertheless, That if the said trustees, or any of them, or their successors, have advanced, or shall advance any sum or sums of money, or are or shall be responsible for any sum or sums of money, on account of the said premises, and they the said trustees, or their successors, be obliged to pay the said sums of money, they or a majority of them, shall be authorised to raise the said sum or sums of money, by a mortgage on the said premises, or by selling the said premises, after

notice given to the pastor or preacher who has the oversight of the congregation attending divine service on the said premises, if the money due be not paid to the said trustees or their successors, within one year after such notice given: And if such sale take place, the said trustees or their successors, after paying the debt and other expenses, which are due from the money arising from such sale, shall deposit the remainder of the money produced by the said sale in the hands of the steward or stewards of the society belonging to, or attending divine service on said premises; which surplus of the produce of such sale, so deposited in the hands of the said steward or stewards, shall be at the disposal of the next annual conference authorised as aforesaid; which said annual conference shall dispose of the said money, according to the best of their judgment, for the use of the said society. And the said doth by these presents warrant, and for ever defend, all and singular the before-mentioned and described lot or piece of land, with the appurtenances thereto belonging, unto them the said and their successors, chosen and appointed as aforesaid, from the claim or claims of him the said his heirs and assigns, and from

the claim or claims of all persons, whatever.

In testimony whereof, the said

(if married insert the name of his wife) have hereto set their hands and seals, the day and year aforesaid.

Sealed and delivered in

the presence of us

(Two witnesses.)

Grantor's (L. S.)

his wife's (L. S.)

Received the day of the date

of the above written in-

denture, the consideration

therein mentioned in full.

Witness]

Grantor's (L. S.)

County, ss.

BE IT REMEMBERED, That on the

day of in the year of our Lord

one thousand personally appeared

before me, one of the justices of the

peace, in and for the county of and

state of the within named the

grantor (if married insert the name of

his wife) and acknowledged the within

deed of trust to be their act and deed,

for the uses and purposes therein men-

tioned and declared; and she the said

wife of the said being separate

and apart from her said husband, by

me examined, declared that she had

made the same acknowledgement, freely and with her own consent, without being induced thereto through fear or threats of her said husband. In testimony whereof I have hereto set my hand and seal, the day and year first above written. Here the justice's name. (L. S.)

N. B. Let nine trustees be appointed for preaching houses, where proper persons can be procured; otherwise seven or five.

SECTION III.

Of the Qualifications, Appointment, and Duty of the Stewards of Circuits.

Quest. 1. What are the qualifications necessary for Stewards?

Ans. Let them be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business.

Quest. 2. How are the Stewards to be appointed?

Ans. The preacher having the charge of the circuit, shall have the right of nomination; but the quarterly meeting conference shall confirm or reject such nomination.

Quest. 3. What are the duties of Stewards?

Ansio. To take an exact account of all the money, or other provision collected for the support of preachers in the circuit; to make an accurate return of every expenditure of money, whether to the preachers, the sick or the poor; to seek the needy and distressed, in order to relieve and comfort them; to inform the preachers of any sick or disorderly persons: to tell the preachers what they think wrong in them; to attend the quarterly meetings of their circuit; to give advice, if asked, in planning the circuit; to attend committees for the application of money to churches; to give counsel in matters of arbitration; provide elements for the Lord's Supper; to write circular letters to the societies in the circuit to be more liberal if need be; as also to let them know, when occasion requires, the state of the temporal concerns at the last quarterly meeting; to register the marriages and baptisms, and to be subject to the Bishops, the Presiding Elder of their district, and the Elder, Deacon, and travelling preachers of their circuit.

Quest. 4. To whom are the Stewards accountable for the faithful performance of their duties?

Ansio. To the Quarterly meeting Conference of the circuit or station.

Quest. 5. What number of Stewards are necessary in each circuit?

Answ. Not less than three, or more than seven, one of whom shall be the recording Steward.

SECTION IV.

Of the Allowance to the Ministers and Preachers, and to their Wives, Widows, and Children.

1. The annual allowance of the travelling preachers shall be one hundred dollars, and their travelling expenses.

2. The annual allowance of the wives of travelling preachers shall be one hundred dollars; but this provision shall not apply to the wives of those preachers who were single when they were received on trial, and marry under four years, until the expiration of said four years.

3. Each child of a travelling preacher shall be allowed sixteen dollars annually, to the age of seven years, and twenty-four dollars annually from the age of seven to fourteen years; and those preachers whose wives are dead, shall be allowed for each child annually a sum sufficient to pay the board of such child or children during the above term of years: *Nevertheless, this*

rule shall not apply to the children of preachers whose families are provided for by other means, in their circuits respectively.

4. The allowance of superannuated, worn out, and supernumerary preachers shall be one hundred dollars annually.

5. The annual allowance of the wives of superannuated, worn out, and supernumerary preachers, shall be one hundred dollars.

6. The annual allowance of the widows of travelling, superannuated, worn out and supernumerary preachers, shall be one hundred dollars.

7. The orphans of travelling, superannuated, worn out, and supernumerary preachers, shall be allowed by the annual conferences, if possible, by such means as they can devise, sixteen dollars annually.

8. Local preachers have an allowance in certain cases, as mentioned section 8, page 188.

SECTION V.

Of raising annual supplies for the Propagation of the Gospel, making up the allowance of the Preachers, &c.

1. Every preacher who has the charge of a circuit, shall earnestly recommend to

every class or society in his circuit, to raise a quarterly or annual collection by voluntary contribution, or in such other way or manner as they may judge most expedient from time to time; and the moneys so collected shall be lodged with the steward or stewards of the circuit, to be brought or sent to the annual conferences, with a regular account of the sums raised for this purpose, in the classes or societies respectively.

2. Wherever there remains in the hands of the stewards a surplus of the moneys raised for the use of the circuit preachers, after paying the allowances of the preachers in the circuit, let such surplus be brought or sent to the annual conference.

3. Every preacher who has the charge of a circuit, shall make a yearly collection, and if expedient, a quarterly one, in every congregation, where there is a probability that the people will be willing to contribute: and the money so collected shall be lodged in the hands of the steward or stewards, and brought or sent to the ensuing annual conference. To this end, he may read and enlarge upon the following hints:

“How shall we send labourers into those parts where they are most of all wanted? Many are willing to hear, but

not to bear the expense. Nor can it as yet be expected of them. Stay till the word of God has touched their hearts, and then they will gladly provide for them that preach it. Does it not lie upon us, in the mean time, to supply their lack of service? To raise money out of which, from time to time, that expense may be defrayed? By this means those who willingly offer themselves, may travel through every part, whether there be societies or not, and stay wherever there is a call, without being burthensome to any. Thus may the gospel, in the life and power thereof, be spread from sea to sea. Which of you will not rejoice to throw in your mite to promote this glorious work?

“Besides this, in carrying on so large a work through the continent, there are calls for money in various ways, and we must frequently be at a considerable expense, or the work must be at a full stop. Many too are the *occasional* distresses of our preachers, or their families, which require an immediate supply, otherwise their hands would hang down, if they were not constrained to depart from the work.

“The money contributed will be brought to the ensuing conference.

“Men and brethren, help! Was there

ever a call like this since you first heard the gospel sound? Help to relieve your companions in the kingdom of Jesus, who are pressed above measure. Bear ye one another's burdens, and so fulfil the law of Christ. Help to send forth able and willing labourers into your Lord's harvest: So shall ye be assistants in saving souls from death, and hiding a multitude of sins.— Help to propagate the gospel of your salvation to the remotest corners of the earth, till the knowledge of our Lord shall cover the land as the waters cover the sea. So shall it appear to ourselves and all men, that we are indeed one body, united by one spirit; so shall the baptized heathens be yet again constrained to say, "See how these Christians love one another!"

4. A public collection shall be made at every annual and every general conference, for the above purposes.

5. Let the annual produce of the charter-fund, as divided among the several conferences be applied with the above contributions; but so as not to militate against the rules of the charter-fund; and also the annual dividend arising from the profits of the Book-concern. Out of the moneys so collected, and brought to the respective annual conferences, let the

various allowances, agreed upon in the fourth section, be made up: but in no case shall an allowance be made to any travelling preacher, who has travelled in any circuit where he might, in the judgment of the annual conference, have obtained his full quarterage, if he had applied for it: and if at any conference there remain a surplus after making up all such allowances, the conference shall send such surplus forward to that conference they judge to be the most necessitous.

6. Every annual conference has full liberty to adopt and recommend such plans and rules, as to them may appear necessary, the more effectually to raise supplies for the respective allowances. Each annual conference is authorised to raise a fund, if they judge it proper, subject to its own controul, and under such regulations as their wisdom may direct, for the relief of the distressed, travelling, superannuated and supernumerary preachers, their wives, widows and children, as also for missionary purposes.

7. If the respective allowances are not raised as provided for, the church shall not be accountable for the deficiency, as in a case of debt.

8. To defray the expenses of the Dele-

gates composing the General Conference, a collection shall be taken up in each circuit and station some time previously to the sitting of the conference, and the sums so collected shall be brought up to the General Conference, and applied to the object herein contemplated in proportion to the expenses of the several Delegates.

Quest. What advice or direction shall be given, concerning the building or renting of dwelling houses, for the use of the married travelling preachers?

Answ. It is recommended by the general conference, to the travelling preachers, to advise our friends in general, to purchase a lot of ground in each circuit, and to build a preacher's house thereon, and to furnish it with, at least, heavy furniture, and to settle the same on trustees, appointed by the quarterly meeting conference, according to the deed of settlement published in our form of discipline:

2. The general conference recommend to all the circuits, in cases where they are not able to comply with the above request, to rent a house for the married preacher and his family (when such are stationed upon their circuits respectively) and that the annual conferences do assist to make up the rents of such houses as far as they can, when the circuit cannot do it.

3. It shall be the duty of the presiding elders and preachers, to use their influence to carry the above rules, respecting building and renting houses for the accommodation of preachers and their families into effect. In order to this, each quarterly meeting conference shall appoint a committee (unless other measures have been adopted) who, with the advice and aid of the preachers and presiding elders, shall devise such means as may seem fit to raise moneys for that purpose. And it is recommended to the annual conferences to make a special inquiry of their members respecting this part of their duty.

4. Those preachers who refuse to occupy the houses which may be provided for them, on the stations and circuits, where they are from time to time appointed, shall be allowed nothing for house rent, nor receive any thing more than quarterage for themselves, their wives and children, and their travelling expenses. Nevertheless, this rule shall not apply to those those preachers whose families are either established within the bounds of their circuits, or are so situated that in the judgment of the stewards, or the above-mentioned committee, it is not necessary, for the benefit of the circuit, to remove them.

5. It shall be the duty of the said committee, or one appointed for that purpose, who shall be members of our Church, to make an estimate of the amount necessary to furnish fuel and table expenses for the family or families of preachers stationed with them, and the stewards shall provide, by such means as they may devise, to meet such expenses, in money or otherwise: Provided the stewards shall not appropriate the moneys collected for the regular quarterly allowance of the preachers, to the payment of family expenses.

6. There shall be a meeting in every district, of one steward from each station and circuit, to be selected from among the stewards by the quarterly meeting conference, whose duty it shall be, by and with the advice of the presiding elder, (who shall preside in such meeting) to take into consideration the general state of the district in regard to temporalities, and to furnish a house, fuel, and table expenses for the presiding elder.

7. The Book Agents and the book committee in New-York, shall be a committee to estimate the amount necessary to meet the family expences of the bishops, which shall be annually paid by the book agents out of the funds of the book concern.

8. It shall be the duty of each annual conference where missionaries are to be employed, to appoint a committee whose duty it shall be, in conjunction with the president of the conference, to determine on the amount which may be necessary for the support of each missionary (agreeably to the regulations of the discipline) from year to year, for which amount the president of the conference for the time shall have authority to draw on the treasurer of the society in quarterly instalments in behalf of the missions.

SECTION VI.

Of the Chartered Fund.

Quest. What further provision shall be made for the distressed travelling preachers, for the families of travelling preachers, and for the superannuated and worn out preachers, and the widows and orphans of preachers?

Answ. There shall be a chartered fund, to be supported by the voluntary contributions of our friends; the principal stock of which shall be funded under the direction of trustees, chosen by the general conference, and the interest applied under the

direction of the general conference, according to the following regulations, viz.

1. The elders and those who have the oversight of circuits, shall be collectors and receivers of subscriptions, &c. for this fund.

2. The money shall, if possible, be conveyed by bills of exchange, or otherwise, through the means of the post, to the general book-steward, who shall pay it to the trustees of the fund: otherwise it shall be brought to the ensuing annual conference.

3. The interest shall be divided into seventeen parts, and each of the annual conferences shall have authority to draw one seventeenth part out of the fund; and if in one or more conferences, a part less than one seventeenth be drawn out of the fund in any given year, then in such case or cases, the other annual conferences, held in the same year, shall have authority, if they judge it necessary, to draw out of the fund, such surplus of the interest, which has not been applied by the former conferences: and the bishops shall bring the necessary information of the state of the interest of the fund, respecting the year in question, from conference to conference.

4. All drafts on the charter fund shall

be made on the president of the said fund, by order of the annual conference, signed by the president, and countersigned by the secretary of the said conference.

5. The money subscribed for the chartered fund, may be lodged on proper securities, in the states respectively in which it has been subscribed, under the direction of deputies living in such states respectively: *Provided*, such securities and such deputies be proposed, as shall be approved of by the trustees in Philadelphia; and the stock in which it is proposed to lodge the money, be sufficiently productive to give satisfaction to the trustees.

SECTION VII.

Of the Printing and Circulation of books, and of the profits arising therefrom.

1. The book business shall be carried on in the City of New-York.

There shall be one editor and general-book-steward, and an assistant to act under his direction, both of whom shall be chosen from among the travelling preachers, and by virtue of their appointment shall be members of the New-York annual conference, to whom, in the interval of the general conference, they shall be responsible

for their conduct in the book business.— And the New-York conference, in the interval of the general conference, shall have power, if they deem it necessary, by and with the advice and consent of the Bishops and book committee, to remove either of them; and in case of removal, death or resignation, to appoint a successor to act until the next ensuing general conference.

The editor and general-book-steward shall have authority to regulate the publications, and all other parts of the business as the state of the finances will admit, and the demands may require.

It shall be his duty to inform the annual conferences, if any of the preachers or private members of the society neglect to make due payment.

He shall publish such books and tracts as are recommended by the general conference, and such as may be approved and recommended by an annual conference; and he may reprint any book or tract which has once been approved and published by us, when in his judgment, and in the judgment of the book committee, the same ought to be reprinted: or he may publish any new work not before published by us, which shall be approved

and recommended by the said committee. The book committee consisting of five, shall be annually appointed by the New-York Conference, who shall, previous to each annual sitting, examine into the accounts of the general book-steward, and report to the conference the state of the concern; and in case of the death or resignation of the editor and general-book-steward, the assistant, shall carry on the concern till the sitting of the next ensuing annual conference. No general-book-steward or editor in the book concern shall serve in that department for more than eight years successively.

2. There shall be a Book-Agent who shall reside in Cincinnati, and manage the concern in the Western Country, under the direction of the Editor at New-York; and who, by virtue of his appointment, shall be a member of the Ohio Annual Conference, under the same regulations by which the Agents at New-York are members of the New-York Annual Conference. And the Ohio Conference shall appoint a committee of three, whose duty it shall be to examine the accounts of said Agent and report to the said conference annually; and in case of the death or resignation of the Agent, the Ohio Conference shall have

authority to appoint a successor until the sitting of the ensuing General Conference.

3. It shall be the duty of every presiding elder, where no book-steward is appointed, to see that his district be fully supplied with books. He shall order such books as are wanted, and give direction to whose care the same are to be sent; and shall take the oversight of all our books sent into his district, and account with the general book-steward for the same. He shall have the books distributed among the several circuits in his district, keep an account with each preacher who receives or sells them, receive the money, and forward it to the general-book-steward.—When a presiding elder is removed, he shall make a full settlement for all the books sold or remaining in his district; and also make a transfer to his successor, of all the books and accounts left with the preachers in the district, the amount of which shall go to his credit and pass to the debit of his successor.

4. It shall be the duty of all Presiding Elders having accounts open with the Concern, to pay over to the Agents annually, or oftener, all the money in their hands, or which may be due from them; rendering at the same time an account of

all the books remaining in their districts unsold; and it shall be the duty of preachers in circuits and stations having accounts with the Presiding Elder, to make settlements and render payments in a similar way.

5. It shall be the duty of every preacher who has the charge of a circuit, to see that his circuit be duly supplied with books, and to take charge of all the books which are sent to him, from time to time, or which may be in his circuit, and to account with the presiding elder for the same. When a preacher leaves his circuit, he must settle with the presiding elder for all the books he has disposed of; he is also to make out an inventory of all that remain unsold, which shall be collected at one place: the amount of which shall go to his credit, and be transferred to his successor, who shall take charge of the same. If the preacher who has the charge of the circuit be negligent in dispersing the books, the presiding elder shall commit the charge of the books to another.

6. The book concern shall pay all the expenses of the conveyance of books to presiding elders, until they are within the bounds of their districts.

7. Every annual conference shall appoint a committee or committees to examine the accounts of the presiding elders, preachers, and book-stewards in their respective districts or circuits. Every presiding elder, minister, and preacher, shall do every thing in their power to recover all debts due to the concern, and also all the books belonging to the concern, which may remain in the hands of any person within their districts or circuits. If any preacher or member be indebted to the book concern, and refuses to make payment, or to come to a just settlement, let him be dealt with for a breach of trust, and such effectual measures be adopted for the recovery of such debts as shall be agreeable to the direction of the annual conferences respectively.

8. The profits arising from the book-concern, after a sufficient capital to carry on the business is retained, shall be regularly applied to the support of the distressed travelling preachers, and their families, the widows and orphans of preachers, &c. The general-book-steward shall every year send forward to each annual conference, an account of the dividend which the several annual conferences may draw that year: and each conference may draw for

their proportionate part, on any person who has book money in hands, and the drafts with the receipt of the conference thereon, shall be sent to the general-book-steward, and be placed to the credit of the person who paid the same.

9. Any travelling preacher who may publish any work or book of his own, shall be responsible to his conference for any obnoxious matter or doctrine therein contained.

SECTION VIII.

Local Preachers to have an allowance in given cases.

1. Whenever a local preacher fills the place of a travelling preacher by the approbation of the presiding elder, he shall be paid for his time, a sum proportional to the allowance of a travelling preacher; which sum shall be paid by the circuit at the next quarterly meeting, if the travelling preacher, whose place he filled up, were either sick or necessarily absent; or, in other cases, out of the allowance of the travelling preacher.

2. If a local preacher be distressed in his temporal circumstances, on account of his service in the circuit, he may apply to

the quarterly meeting conference, who may give him what relief they judge proper, after the allowance of the travelling preachers and of their wives, and all other regular allowances are discharged.

SECTION IX.

Of Slavery.

Quest. What shall be done for the extirpation of the evil of slavery?

Ans. 1. We declare that we are as much as ever convinced of the great evil of slavery: therefore no slave holder shall be eligible to any official station in our Church hereafter, where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.

2. When any travelling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the state in which he lives.

3. All our preachers shall prudently enforce upon our members, the necessity of teaching their slaves to read the word of God; and to allow them time to attend

upon the public worship of God on our regular days of divine service.

4. Our coloured preachers and official members shall have all the privileges which are usual to others in the district and quarterly conferences, where the usages of the country do not forbid it. And the presiding elder may hold for them a separate district conference, where the number of coloured local preachers will justify it.

5. The Annual Conferences may employ coloured preachers to travel and preach where their services are judged necessary; provided that no one shall be so employed without having been recommended according to the form of discipline.

END.

CONTENTS.

CHAPTER. I.

Sec. 1. Of the Origin of the Methodist Episcopal Church	5
Sec. 2. Articles of Religion	7
Sec. 3. Of the General and Annual Conferences	19
Sec. 4. Of the Election and Consecration of Bishops and of their Duty	24
Sec. 5. Of the Presiding Elders, and of their Duty	27
Sec. 6. Of the Election and Ordination of travelling Elders, and of their Duty	30
Sec. 7. Of the Election and Ordination of travelling Deacons, and of their Duty	31
Sec. 8. Of the Method of receiving travelling Preach- ers, and of their Duty	32
Sec. 9. Of the Duties of those who have the charge of Circuits	38
Sec. 10. Of the Trial of those who think they are moved by the Holy Ghost to preach	43
Sec. 11. Of the Matter and Manner of Preaching, and of other public Exercises	44
Sec. 12. Of the Duty of Preachers to God, themselves, and one another	46
Sec. 13. Rules by which we should continue, or desist from preaching at any place	49
Sec. 14. Of visiting from house to house; guarding against those things that are so common to Professors, and enforcing Practical Religion	50
Sec. 15. Of the Instruction of Children	57
Sec. 16. Of employing our time profitably when we are not travelling, or engaged in public exer- cises	59
Sec. 17. Of the necessity of union among ourselves	60
Sec. 18. Of the method by which immoral travelling Ministers or Preachers shall be brought to Trial, found guilty, and reprov'd or suspend- ed in the intervals of the Conferences	61
Sec. 19. How to provide for the circuits in time of Conference, and to preserve and increase the work of God	65
Sec. 20. Of the Local Preachers	ib
Sec. 21. Of Baptism	71
Sec. 22. Of the Lord's Supper	ib
Sec. 23. Of Public Worship	72
Sec. 24. Of the Spirit and Truth of Singing	78

CHAPTER II.

Sec. 1. The nature, design, and general rules of our United Societies	75
Sec. 2. Of Class Meetings	80
Sec. 3. Of the Band Societies	83
Sec. 4. Of the privileges granted to serious persons who are not of our Church	87
Sec. 5. Of Marriage	ib
Sec. 6. Of Dress	89
Sec. 7. Of bringing to Trial, finding Guilty, and re-proving, suspending, or excluding disorderly persons from Society and Church privileges	89
Sec. 8. Of the sale and use of spirituous liquors	92

CHAPTER III.

Sacramental Services, &c.

Sec. 1. The Order for the administration of the Lord's Supper	93
Sec. 2. The administration of Baptism to Infants	103
The ministration of Baptism to such as are of riper years	106
Sec. 3. The form of solemnization of Matrimony	113
Sec. 4. The order of the Burial of the Dead	120

CHAPTER IV.

The form and manner of making and ordaining Bishops, Elders, and Deacons.

Sec. 1. The form and manner of making of Deacons	123
Sec. 2. The form and manner of ordaining Elders	129
Sec. 3. The form of ordaining a Bishop	143

PART SECOND.

Sec. 1. Of the Boundaries of the Annual Conferences, &c.	155
Sec. 2. Of building Churches, and the order to be observed therein	160
Sec. 3. Of the qualifications, appointment, and duty of the Stewards of circuits	169
Sec. 4. Of the allowance to the Ministers and Preachers, and to their Wives, Widows and Children	171
Sec. 5. Of raising annual supplies for the Propagation of the Gospel, for the making up the allowance of the preachers, &c.	172
Sec. 6. Of the Chartered Fund	180
Sec. 7. Of the Printing and Circulating of Books, and of the Profits arising therefrom	182
Sec. 8. Local Preachers to have an Allowance in given cases	188
Sec. 9. Of Slavery	189



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